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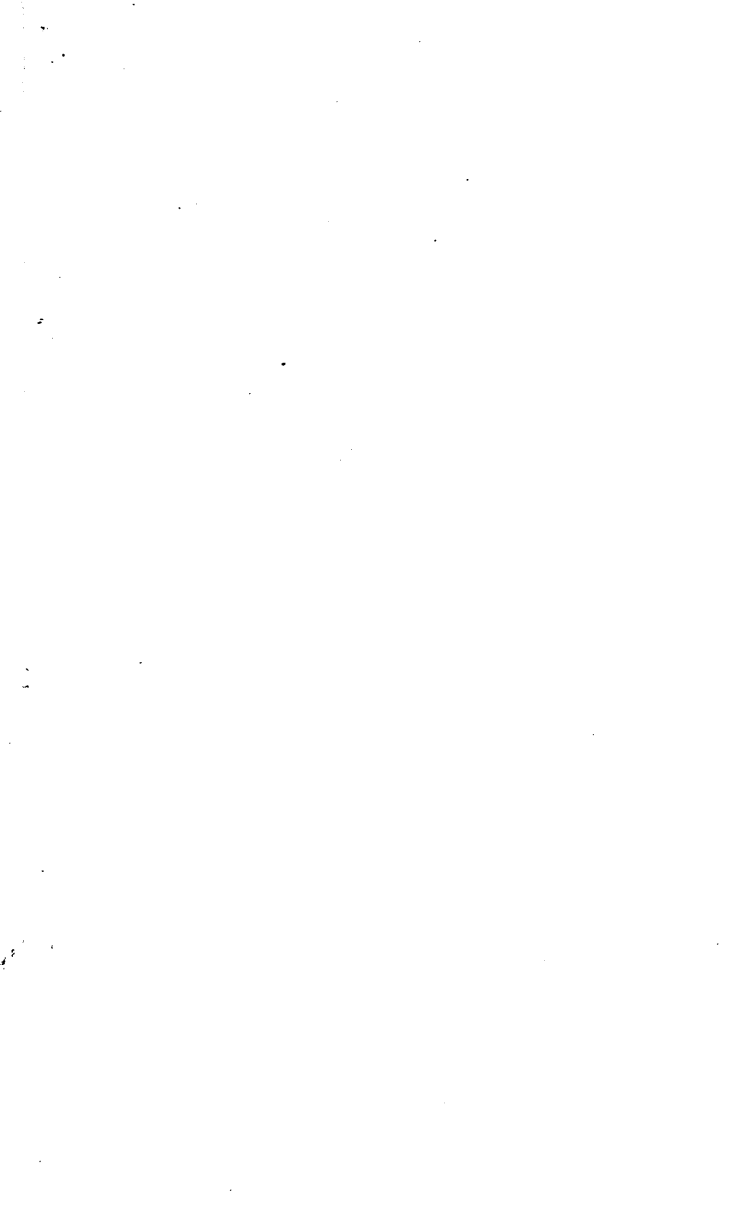
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THE LORD: REDEMPTION: RESURRECTION.

THE SUBSTANCE OF

THREE LECTURES

DELIVERED AT THE

HULME TOWN HALL, MANCHESTER,

BY THE

REV. JOHN HYDE. 1833-
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The three following tracts were compiled from the reporters' notes of three lectures delivered, in 1872, at the Hulme Town Hall, Manchester. The author complies with the request of the publishers to have them stitched together in a wrapper, and trusts that, in this new form, they may incite many readers to a fuller study of the subjects whereon they treat.

BIBLE TRUTHS IN RATIONAL LIGHT.

THE DIVINE TRINITY IN THE ONE PERSON OF THE LORD JESUS CHRIST.

MANY may think that some kind of apology is requisite in inviting their attention to the subject of the Trinity. There should be something either in the circumstances of the times, or in the nature of the views to be presented, to justify a new treatment of the subject. Both these extenuations may now be urged. Any thoughtful mind, studying the developments of the time, must admit that belief in the Trinity is dwindling among men, and that the most sagacious of students are commencing either secretly to ignore or openly to disavow faith in it altogether. On the other hand, the views offered in this tract may themselves plead most strongly in favour of asking your attention, not to an exposition of the doctrine of the Trinity as ordinarily held, but to an exposition of the doctrine of the Trinity as taught by the New Church.

“WHAT THINK YE OF CHRIST?”

The question, “What think ye of Christ?” lies at the very basis of all Christianity. Of all Christian theology, this question must necessarily form the very foundation. Nor should we be condemned for the expectation that, in various ages of the world, new and fresh light upon this highest of all subjects might be communicated to men. So long as the promise of the Word reads—“The time cometh when I shall no more speak unto you in parables, but I shall show you plainly of the Father,” so long will the church be justified in the expectation and hope of increasing knowledge upon this the most important of all themes. The Lord Himself has

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taught us that "this is the life eternal, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent." If it be life eternal to have the knowledge of the only true God, and of Jesus Christ whom He has sent, it is evident that nothing can be of greater importance to the earnest, pious, and thoughtful mind, than to reflect upon the Trinity that exists in the Lord. Anything which can suggest new light upon this most solemn subject may, therefore, be not unwelcome to the reader. While we can never hope to fully understand the "great mystery of godliness"—"God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory"—yet we may be able to detect some contradictions, and, therefore, untruths, which have gathered around the subject in popular beliefs. We may also be able to indicate a line of thought which has been strangely overlooked, but from which the most important consequences will be found to issue.

THE TWO VIEWS OF GOD.

On the subject of the nature of God, it seems as though the world had been standing upon the two halves of a bridge spanning a great river. Those on the one side, surveying the evidences (and they abundantly exist) of the Divine Unity, have been altogether inclined to ignore, and perhaps to deny, the existence of the evidences of the Divine Trinity; and those standing on the other side, surveying the evidences which as clearly exist of a Trinity in God, have been not a little disposed to forget the proofs equally indisputable of the existence of the strictest Unity in the Divine nature. Would it not be well,—is the thought which must occur to us all,—would it not be well, under such circumstances, if the Divine Providence

were to raise up an instrument by whom the keystone of the arch should be supplied, that the disconnected halves of the bridge might be united, so that men might traverse from one position to the other,—these become satisfied of the strictness of the Divine Unity, and those become equally satisfied of the reality of a Trinity in God?

IS THERE A DIVINE TRINITY?

The injunction of the Lord to His disciples—"Go ye therefore, and teach all nations, baptizing them into the name of *the Father*, and of *the Son*, and of *the Holy Ghost*," (Matt. xxviii. 19.) is a positive testimony to the fact that there is a Trinity in God. The many passages in which distinct reference is made to these three Divine names afford a further proof of the same fact. Such an invocation as that used by Paul to the Corinthians—"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all," (2 Cor. xiii. 14.) shows that the Apostles were firm believers in the doctrine of the Divine Trinity. All the statements of the Gospels concerning the Father and the Son, and those referring to the Comforter, or Spirit of Truth, whom Jesus promised to send from the Father, are utterly incomprehensible except on the ground that there is a Divine Trinity. What is the nature of this Divine Trinity? and how can we harmonise our belief in this Divine Trinity with our belief in the Oneness of God? are questions which remain to be solved. It is a most unfortunate thing that, in treating of the Trinity, the word *Persons* has been introduced. Whatever subtilised meaning the word may convey to students, beyond doubt it conveys to ordinary readers an utterly erroneous and confusing idea. Perhaps one-half of the antagonism which has been offered to the doctrine of the Trinity has

sprung up in consequence of the use of this term. The opposition has been offered to "a Divine Trinity of Three *Persons*," rather than to the fact of there being a Trinity in God. It is a most ambiguous term, which, in controversies with some, is made to mean one thing; and, in discussions with other thinkers, is made to mean another thing. Many who use the term have regretted that they were compelled to employ it: they acknowledge its ambiguity, and the many most serious misconceptions to which it has given rise.

The word *Persona* was originally employed by dramatic writers to indicate the characters or personages represented on the stage, the *Dramatis Personæ*. Inasmuch as on the early Greek stage all the actors wore masks, through the painted mouths of which they spoke the words set down for them in the play; the masks were the "*personæ*," through which the spoken words were sounded, the *per-sona*. Viewed in one way, therefore, the phrase, "three Divine Persons," means no more than three manifestations of God, or God manifested in three Divine characters, viz., the Creator, the Redeemer, the Sanctifier of men. To express this, the harsh Greek word *Hypostasis* has been also employed. The three manifestations of God are termed the three *Hypostases*. But both the exact meaning and the suitability of this term have been questioned. While scholars have been thus disputing, ordinary readers have been led to regard God as divided into three Divine Persons, just as three men are three human persons; and, in spite of the self-evident contradiction, to think and say that, in some mysterious and incomprehensible way, these three Divine Persons are "One God." While their lips have thus proclaimed belief in One Divine Being, whom they call God, their understanding of the three "Divine Persons" has compelled them to really believe in three Divine

Beings, each severally and distinctly God. The “plan of human redemption,” which they have also been taught to hold as true, still further confirms this belief in three Divine Beings; and has led them to assign to each of the three, not only different operations, but also distinctly different characteristics. Thus the Word of God has, most unhappily, been made of none effect by the traditions of men. The use of the term *Persons* has therefore occasioned grievous error, as well as confusion, out of which the people will never be lifted till the use of the term is abandoned, or until its really limited and merely approximative signification is universally admitted and clearly understood. In the following pages is contained an attempt to show that the only Scriptural and reasonable view of the Trinity is one which asserts that there is a Trinity of *Essentials*—not *Persons*—in the Divine Nature; and that this Divine Trinity is to be seen alone in the One glorified, Divine-Human Person of our Lord and Saviour Jesus Christ.

PROPOSITIONS.

Your attention is, therefore, invited to the following propositions:—

- I.—There is one only true God, of whom we can only think as one Divine Essence, one Divine Person, one Divine Form.
- II.—This one Divine Being has made various manifestations of Himself, suited to the times, states, and the capacities of man.
- III.—The full, glorious, and all-sufficient manifestation of God was in the Lord Jesus Christ.
- IV.—That out of Jesus Christ we can see only a poetic and metaphysical Trinity; but that in Jesus Christ we may see the Divine Trinity Personally exemplified and revealed.

PROPOSITION I.

There is only one true God, one Divine Essence, one Divine Person, one Divine Form.

There are but two sources whence we can derive any knowledge concerning God. One, and the chief source, is REVELATION; the other, and the collateral source, is Reason; and perhaps as belonging partly to both sources is Tradition, which is, at least, the preservation of the remembrance of an original revelation, and an exemplification of the Reason of past generations. We shall apply to these two sources for information concerning the nature of God.

THE TESTIMONY OF SCRIPTURE.

First, let us have recourse to Revelation. Nothing is more certain than that the Bible, from beginning to end, does most distinctly enunciate the doctrine of the Divine Oneness; not only of the Divine Unity—into which more than one might possibly enter—but of the Divine *Oneness*. Thus we read the Divine statement—“Hear, O Israel, the Lord our God is one Lord.” (Deut. vi. 4.) It must be remembered that wherever the word “LORD” is used in our version of the Scriptures, and is printed in capital letters, the equivalent in the Hebrew is JEHOVAH. We shall employ this term whenever the word LORD occurs; for it will give greater distinctness to the thought which the Word of God most clearly and emphatically expresses. Hence the passage just cited reads—“Hear, O Israel, Jehovah our God is one Jehovah,”—a statement than which nothing can be more explicit. So again in Isaiah xxxvii. 16—“O Jehovah of Hosts, the God of Israel, that dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth.” Take another state-

ment, in the 20th verse of the same chapter:—"Now therefore, O Jehovah our God, save us from his hand [the hand of Sennacherib], that all kingdoms of the earth may know that Thou art Jehovah, even Thou only." Or take the statement in the 44th chapter, verse 6th—"Thus saith Jehovah, the King of Israel, and His Redeemer, Jehovah of hosts; I am the first, and I am the last, and beside Me there is no God." Jehovah, you will observe, is here declaring—"I am the first," there is none before Me; "I am the last," there comes none after Me; "I am the first and the last," there is, there can be, none beside Me. And hence the appropriateness of the concluding statement—"Beside Me there is no God." So we read again in the 24th verse—"Thus saith Jehovah, thy Redeemer, and He that formed thee from the womb, I am Jehovah that maketh all things; that stretcheth forth the heavens alone, and spreadeth abroad the earth by Myself,"—where again the Lord emphatically declares His Divine Oneness. We shall have to see presently that the power of creation and the work of forming or making the universe is claimed for a Being who is known in the world by another name, and we shall have to determine whether this claim is altogether fallacious, or whether, if we admit this claim, we are not compelled also to admit that this Being known by another name is none other than Jehovah in the flesh. So we read in Isaiah xlv. 21, 22—"There is no God else beside Me, a just God and a Saviour; there is none beside Me. Look unto Me and be ye saved, all the ends of the earth, for I am God, and there is none else." These words were uttered by the One Jehovah. So we read again in chapter xlviii. 12—"Hearken unto Me, O Jacob and Israel, my called; I am He; I am the first, I also am the last." So we read again in Isaiah xlix. 26—"All flesh shall

know that I, Jehovah, am thy Saviour and thy Redeemer, the mighty One of Jacob." In view of such statements, so explicit and so strong, which could be easily multiplied, who can wonder that the Jews, as a people, have held with a tenacity so immovable to the sublime truth of the Oneness of God? Who can wonder that the idea of there being "Three persons in one God," which so many pious friends believe,—that the doctrine of "Tri-personalism," has never been received by the Jews? They believe, and are compelled to believe, that they would do violence to some of the plainest, most important, and most emphatic of the declarations of the Old Testament scriptures, if they accepted the thought at all.

THE TESTIMONY OF TRADITION.

If we turn to Tradition, we find in that collateral of Reason, and, to a certain extent, collateral of Revelation also,—we shall find the original Revelation has been dimly remembered and preserved by mankind. Hence the wiser men in every nation have had a more or less clear perception of the Oneness of God in His own essential nature. Interrogate the sages of Egypt, and they will tell us of the great Ammon; inquire of the philosophers of Persia, and they will tell us of the great Ormuzd; ask the early great thinkers of Greece, and Pythagoras will answer concerning the "Sovereign Beauty, Order, and Perfection." The philosophers of Hindostan, in like manner, will tell us of Brahm in his incommunicable nature. These facts shew that the traditions of the world have served to keep alive in the consciences and convictions of men a belief in the Oneness of the nature of God.

THE TESTIMONY OF REASON.

To this perception must we also be led by the guidance of our reason. We cannot think of two Divine Essences, nor

of two Divine Forms, containing or embodying the One Divine Essence. If there be two Divine Forms, there is no reason why there should not be two score, or two thousand. Nor can we think of two Eternals, or of two Beings that are Self-existent, Infinite, Omnipresent, and Omnipotent. Eternity, Immensity, Omnipresence, and Omnipotence are the incommunicable attributes of the One Sole Source of Life, of One Divine Being, who can only be conceived of as existing in one Divine Form. We cannot think of two Great First Causes of the existence of all other things than themselves. The idea of there being "two Great First Causes" would be a *reductio ad absurdum* of the First Cause of all. The mind is unable to conceive of two Beings who are Omniscient, Omnipotent, and Omnipresent. How can there be two Beings who are omnipresent, filling all things, animating all things? So that the testimony of Revelation, and the testimony of Tradition, and likewise the testimony of Reason, all combine in the declaration that God is One,—One in Essence, One in Form, and therefore One in Person.

PROPOSITION II.—DIVINE MANIFESTATIONS.

But this One Divine Being has made various manifestations of Himself. If God exist, for God to be known, He must reveal Himself. This thought has not received the attention it deserves from men who have studied the subject of God. How can we learn of God without a revelation from God? Do you say that Nature is able to lead us to a conception of the existence of God? We must deny it. The study of Nature may lead, as it has led, men to the conception of the existence of a "Great First Cause;" but to determine by what name this Great First Cause shall be called, and what to conclude about His nature, reason is altogether inadequate. It cannot

furnish us with information on these points. If anything more be known than the conviction that there is a Great First Cause, who is Himself the Uncaused, or the Uncreated, God must have revealed this fuller knowledge to man. If, therefore, we know anything concerning God, His name, His nature, or His attributes, it is at once a proof that He has given a revelation of Himself; and affords us a presumption that the revelation is true.

MANIFESTATION IN NATURE.

How, then, has God revealed or manifested Himself? He has manifested Himself to earnest, faithful, and persevering thought, as in the case of Pythagoras, that He is the "Sovereign Beauty, Order, Intelligence, and Perfection." He also has so arranged creation, that the manifestation of Himself, within certain limits, shall appear in what is termed "Nature." In Nature we may see evidences of His Power and proofs of His Wisdom. We may recognise Him as the Supreme Power, the Architect of the Universe, and acknowledge Him as the First Cause. But Nature is altogether unable to reveal to us clear and definite testimony concerning His moral nature. It has often been urged that Nature reveals to us the truth that God is good; nay, that God is all-loving and all-merciful. Those who urge this topic must surely have forgotten the many startling exceptions which Nature furnishes to the proofs of the goodness or universal benevolence of God. If we interrogate Nature on this subject, we may be answered by the earthquake, the volcano, the thousand-and-one possibilities of physical evil existing in the world; by the still more strange and startling permission of moral evil among men; and further, by the declaration of the Word of God, that moral evil shall be eternal,—eternised

in the continual existence of hell. Nature alone is not able to satisfy us concerning the moral nature of the Creator. There are proofs of His goodness, and there are startling exceptions to those proofs. Even the sun, radiant with light, and all-fructifying in its heat, the most glorious fact in creation, and the brightest image of God, has spots upon it, of which it seems impossible at present to give an explanation. So is it in all the natural revelation or manifestation of God. Even upon the brightest face of its beauty there are spots,—spots which exist to puzzle and bewilder the investigator.

THE REVELATION IN THE WORD.

In order that men might have a clearer revelation of God, it was necessary for Him more clearly to reveal Himself. Hence He has added to the revelation of Himself in Nature the revelation which He gives of Himself in His Word. It is from the Word, from the Bible, and from the Bible alone, that we learn the great thought, that He is boundless in Love, just as He is infinite in Wisdom and Power,—that His mercy is as much shown in the preservation of the things that He has made, as it was shown in the creation thereof,—that He has not wound up the universe and sent it spinning through the broad domains of space, leaving it to operate according to fixed principles or laws; but that He is the ever-active Divine Providence, ruling over all things, controlling all things, acting in all things, so that He may uphold the creation which He had made for purposes altogether in accordance with His benevolence, and altogether in harmony with His love. He therein revealed to us something more, namely, that He is a *revealing* God, a God speaking through angels, or by the ministration of prophets, to men upon the earth.

THE REVELATION TO ISRAEL.

Especially can we see in the further revelation of Himself given to the House of Israel, new and most positive ideas. Dr. Mansell, in some lectures which have become famous, has endeavoured to show that all we know of God is nothing but a great series of negations; that we speak of God as the *not-Finite*, the *not-Limited*, the Great Absolute; and that in so doing we only discern the limitations of men, and deny in relation to God the existence of any such limitations. But Dr. Mansell altogether overlooked the fact that we have positive and definite thought concerning God,—not only that He is infinite Wisdom, infinite Power, infinite Love,—but that He is a wise *Being*, a mighty *Being*, a loving *Being*. In the very nature of things, it is impossible that men should ever love abstractions. Only with considerable mental effort can we fix our thoughts upon the consideration of an abstract idea; it is beyond all possibility that men shall love an abstraction, of which they are able only dimly or faintly to think. It is not “Love” that we love, but a *Being who loves*; it is not “Wisdom” we can admire, but a *Being who is wise*; it is not “Might” we can respect, but a *Being who is mighty*. In the revelation which He has given of Himself, that He is not only Love, but a *loving Being*; not only Wisdom, but a *wise Being*; not only Might, but a *mighty Being*, He has revealed to us positive conceptions concerning His Divine nature. Hence to the Jews He revealed Himself by name; and the names which He gave to Himself necessarily suggested the definite idea of His personality—not only of a personality to be thought of as God; but, in so far as He called Himself “the one Jehovah, beside whom there was no other,” He revealed to them the idea of His *own* personality—as a King, reigning over His subjects; as a Father, working for the

happiness of His children; as a Law-giver, guiding them into the ways of righteousness and peace; and as a Champion, fighting their battles against their enemies. He did not fully reveal His personality, because the Jews had not "seen God at any time;" they had "neither heard His voice nor seen His shape." He had but filled an angel with His presence in what seemed to the Jews to be His personal manifestations, who spake as God in the place of God. But the *idea* of the Divine Personality had been abundantly revealed to the house of Israel.

A FULLER REVELATION.

All these revelations of God, however, became insufficient, just as all prior revelations had become insufficient. Something more was necessary, in order to meet the continually-declining state of mankind. If man had preserved his pristine integrity, then; perhaps, no more definite revelation would have been necessary than that which could have appealed at once and immediately to the perception with which he was endowed. But man fell from his integrity, the increasing weight of evil bore him down continually, blinding his eyes and hardening his heart; and thus a lower, and a continually lower revelation of God became essential to his declining state. How should this fuller revelation be made? If we may assert, as we do, that the revelation given of Himself to the highest of all intellects is insufficient for the satisfying of the wants of ordinary men;—if we may say that the revelation given to Adam and to Noah became insufficient for the moral and spiritual guidance of mankind;—if we may affirm that the revelation of Himself given in Nature is insufficient for man's moral comfort and spiritual guidance; and if we may believe that the limited and local revelation of

Himself given to the Israelitish people became likewise insufficient to "enlighten the Gentiles," and to preserve among men the knowledge of God and a belief in Him ;—then comes the question—In what new form shall God so manifest Himself as to render that revelation sufficient once and for ever ? The only answer that can be given to this question is, that the thing above all which men need is satisfactory proof of God's *personality*. There are those who, in our time, are speaking of "God being the soul of the universe,"—of God being a sort of existence, whose circumference is everywhere, but whose centre is nowhere,—a species of universally-diffused ethereal *somewhat*, of which it is impossible to form a more definite conception. The growth of this sort of philosophy in the world points to the fact, that the thing which the world wants is *a revelation of the personality of God*. If you will trace the steps of the argument which we have thus endeavoured to point out, you will see that the only fact concerning Himself which God could more fully reveal than He had done to the Jews, is this *personality*. He has revealed Himself as the Divine and Infinite Love, as Divine and Infinite Wisdom, as Divine and Infinite Power ; by what new attribute shall He be known ? He has called Himself by various names in the revelation which He gave, and in every one of those names is contained the revelation of some new attribute or quality, or the promise of some new operation. What further revelation could He make ? The revelation of His Divine *Personality*, so that we might henceforth believe in a God as more than a universally-diffused something,—more than a Divine Being whose circumference is everywhere, and whose centre is nowhere to be found ; that we may see God *in person*, and henceforth doubt no longer of His existence.

THE PROOF OF DIVINE PERSONALITY.

But the question still comes—How shall God thus manifest His nature? how shall He prove His personal existence? There is but one way, and that is communicated in the revelation of the New Testament. In order to reveal Himself in person, He must manifest Himself as a person. In order to reveal His personality, He must “manifest Himself in the flesh.”

PROPOSITION III.—GOD IN CHRIST.

To those to whom the New Testament Scriptures appeal as Divinely true, there can be no escape from this conclusion, that, in the terms of our third proposition, *the Lord Jesus Christ is the full, glorious, and all-sufficient manifestation of God*. The question concerning our belief in God now merges itself into the other question concerning our belief in Christ. “What think ye of Christ?” brings the full issue immediately before us. What shall we say of Jesus Christ? One may be told that He is the eternal Son of God, born before all worlds; and, although the *Son* of God, yet coëternal and coëval with His Father. To this we answer, that at least to an ordinary mind it is impossible to accept such a thought, and yet not to believe in the existence of *two* Gods. If we are required to believe that there are two coëval with each other, and yet that one is a Divine Father, and the other a Divine Son, and therefore separated, distinguished, differentiated from the Father; with all earnestness and honesty of thought, we cannot see any difference between this notion and the belief in the existence of two Divine Beings, one the Son of the other. The phrase “born from Eternity” only baffles thought, and does not enlighten it. Birth implies procedure, the precedence of the Father from whom the Son was born;

the succedence of the Son born from the Father. But the ideas of precedence and succession belong to the idea of time. The Father must have existed *before* the Son was born, or there could be no meaning in the terms Father and Son. But if this be admitted, the phrase "born from Eternity" is made to be meaningless. Can we wonder that earnest and powerful minds have either had to find refuge in the idea that it is "a Sacred mystery" into which they must not look, and about which they must not reason; or have been compelled to reject the statement as a series of inconsistencies and contradictions? It is, however, a startling thing to say that men must not reason on this subject, when the notion of a "Son born from eternity" is really no more than the creation of reason, endeavouring to explain revelation. God has nowhere revealed the idea; hence it is not to be urged upon us as a matter of faith. Reason invented the notion; and if it is to be accepted at all, it must be only because of its reasonableness. But to be convinced that it is reasonable, we must exercise our reason in examining its pretensions.

ANOTHER VIEW OF CHRIST.

But we may be told that Jesus Christ is the Son of Joseph and Mary, and that He was afterwards filled with the Divine Power, so as to be an exemplification or illustration, in some weak way, of the goodness, the benevolence, and the power of God. To this we answer that, in view of the plain declarations of the New Testament concerning Christ, this view is utterly untenable. The great declaration which runs through the whole of the New Testament concerning Jesus is, that He is "God manifest in the flesh." We ask, What God? The only answer that comes is—"The One Divine Jehovah,

who had revealed Himself to the prophets, who had manifested Himself partially in nature, who had exhibited Himself to the soaring intellect of pious and earnest thinkers, who had been remembered in tradition, and of whose existence and oneness reason could altogether be satisfied!" We can conceive of no other than this One God when the name of God is mentioned, for none other has ever revealed Himself.

JESUS, GOD MANIFEST IN THE FLESH.

If Jesus Christ, then, be this One God "manifest in the flesh," there are two things that must be thought of in connection with Him;—first, the radical idea, God, who was thus made manifest; and secondly, the means whereby God was manifested in Him, or "the flesh." If, then, there must be two distinct ideas constantly kept in view, while studying the life and character of Jesus Christ, we must expect that in the Gospels there will be two distinct classes of statements referring to Jesus Christ. One class of statements will altogether refer to the Divine nature in Him, which was none other than the "One God,"—not an offshoot from God, nor a second person besides God, but was the only God "in Him." And on the other hand, we must expect another class of statements referring to the fleshly manifestations by which the one only God was revealed to the world, and dwelt among men. One class will exclusively refer to the Divine nature in Him, and the other class to the human nature in Him. But this proof of dualism, which we might have expected in the nature of things, expresses the actual fact in regard to the Gospels. There are two such classes of statements. Fixing the attention exclusively upon one, might induce us to believe that Christ was altogether God. Fixing the attention exclusively upon the other, might lead us to think Christ was altogether man.

JESUS CHRIST AS "MAN."

Let us think, to argue from the known to the unknown, from the low to the higher,—let us think, in the first place, of the series of passages declaring Him to be man, and which therefore refer to "the human nature" which God assumed in Him. We read of His being the begotten of God, the only begotten Son of God; of His having been born of the Virgin; of His having been made in the likeness of sinful flesh; of His having been made in all things like unto His brethren; of His being made of a woman, born under the law, a partaker of the seed of Abraham; of His being made in the likeness of sinful men; of His being perfected by the things that He suffered, and of His being tempted in all things like as we are, yet without sin. All these statements refer evidently to the human nature by which God was manifested in the world. Such a statement, again, as that "He increased in wisdom and in stature, and in favour with God and man," evidently refers exclusively to His human nature. All the statements likewise which refer to His hungering and thirsting, to His being weary and sleeping, to His groaning in spirit, to His praying to the Father, to the agony and bloody sweat of Gethsemane, and finally, to His crucifixion and death, belong to the same great category. Inasmuch as it is impossible, in the nature of things, that God can die, so it should be impossible for men to think of God dying; but inasmuch as Christ did die, it can *only* be of the human nature, by which God was manifest in the flesh, that this dying was predicated. So again, of His resurrection and ascension. All these are the proofs and indications of Christ's manhood. If we looked exclusively at these—and there are some who are so inclined—we might believe that

He is only a man, a mere man ; a beautiful, loving, strangely gentle, wonderously wise, marvellously mighty, and truly representative man ; but no more. He might be thought of as the very flower of humanity, but no more.

CHRIST AS GOD.

Yet the Scriptures declare far more concerning Christ. More was needed, indeed, if there be any truth at all in the manifestation of God in Christ. Far more was needed than the filling a man with His Spirit, and inspiring him to speak as God. This would not have revealed to man the Divine Personality. The world had before seen men filled with the Spirit of God, and speaking as prophets in His name, and with His authority ; and yet it had not sufficed for the deep heart-wants of mankind. The world had before seen men attaining by the exercise of their reason to a lordly and large conception of the Divine Nature, but something more was needed than this. The revelation of the personality of God could alone set human doubts at rest, and satisfy the desires of human hearts. The universal gift of the Holy Spirit was needed, and this could not be realised till Jesus was glorified. (John vii. 39.)

Hitherto the true knowledge of God had been restricted to a few. The revelation to the Jews could never become universally known, or accepted in the then present conditions of the world. The sacred oracles of the despised Jew would never of themselves have been received by the supercilious Greeks, or the world-dominating Romans. A new power was needed to overthrow the temples of idolatry, and to establish a new and Divine faith in the world. This new power was to be the outflowing operation of God in Christ, the mighty outpouring of the Spirit proceeding from the glorified Person of

Jesus Christ, who was the revelation to all mankind of the Personality of God.

PROPHECY THE TESTIMONY OF JESUS.

Not only was such a manifestation needed, but if we are to believe the prophecies, such a manifestation was promised. Let us review some of the statements of the prophetic Word bearing upon this point. In Isaiah xxv. 9, for example, speaking of the time of the appearance of the Lord Jesus Christ upon the earth, we read—"It shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us; this is JEHOVAH, we have waited for Him; we will be glad and rejoice in His Salvation." This appearing of the Lord should not be merely by means of a man filled with the Spirit of God, a new prophet raised up among men; nor the manifestation of a Being in whom might dwell a certain third portion of the Divine Nature; but "it shall be said in that day, This is JEHOVAH." To the same purpose tend all these passages in which JEHOVAH declares that beside Him there is no Redeemer and no Saviour, as we read—(Isa. xlv. 21, 22)—"There is no God beside Me; a just God and a Saviour. There is none beside Me. Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

We read again in the prophecy of Jeremiah—"A King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, JAHVEH TSIDKENU, or JEHOVAH OUR RIGHTEOUSNESS." (Jer. xxiii. 5, 6.) This King, who was to come and reign and prosper, should possess the incommunicable name of JEHOVAH. Veiled in the flesh by which He was manifested,

surrounded by the appearances of limitation, the necessary conditions of His manifestation, yet the Divine nature in this reigning and prospering King was to be none other than JEHOVAH. But JEHOVAH is the name of the Divine Father; therefore Jesus was none other than JEHOVAH, the Divine Father, manifest in the flesh. If He was the manifestation of the Divine Father, how could He be the manifestation of only "the Divine Son?" The "Son," begotten in time, was the manifestation of the Everlasting Father, the Father of Eternity.

Altogether to the same purport is the statement given in the 9th chapter of Isaiah:—"Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder." Concerning the application of this part of the prophecy, there can be no doubt. All know that Jesus Christ was meant by the "Child" to be born, the "Son" to be given. All know that He was referred to in the promise—"The government shall be on His shoulder." But mark the context: "and He shall be called—The Wonderful, The Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." These words have been perhaps so often repeated, that they may fail to produce the impression on the mind which they were intended to produce. Why should the "Child born" and the "Son given" be called "The Wonderful"? Why, again, should He be called "The Counsellor"? We can see at once why He should be called "The Counsellor;" for that epithet means that He was to be Infinite Divine Wisdom manifest in the world. But why "The Wonderful"? The answer points us at once to the Divine Love which was in Him. It is enumerated the first, because it is the first and noblest of the Divine attributes. What is so wonderful as Love? The manifestations which the world

has seen of deep and abiding affection, present to the thoughtful the most marvellous of all spectacles. The love which the mother bears to her child, the love which some children continue to bear to their mothers, the love which may subsist between friends, the love which should subsist between married partners,—these manifestations of love are derived from the infinite reservoir of love which is in God. From Him alone is obtained the most wondrous power to love, and the precious ability to manifest that love, in word and act. Love is the most wonderful of all moral phenomena. It prompts sacrifices that are wonderful; it is the very life of all things that exist; it is the groundwork, not only of all human effort, but of all human character. It was the infinite Love of God that caused Him to give His Only Begotten Son, that whosoever believeth in Him should not perish; to present before us an example of humility, as He was always the example of glory; bowing the Heavens and coming down in order that He might reach men who had fallen, and save men who were lost. God manifest in the flesh thus presents to us an image of humility as great as the image of His grandeur, and all prompted by this most wonderful quality of Love. Jesus, the “Child born,” and the “Son given,” was then to be called “The WONDERFUL,” for the reason that He was to be, and was the Divine and Infinite Love manifested in the flesh. He was also to be called “The COUNSELLOR,” for the reason that He was the infinite and Divine Wisdom revealed in the World. He was to be called “The Mighty God,” for the reason that He was the manifestation of the Omnipotent among men. He was to be called “The Everlasting Father,” or the Father of Eternity, because in Him dwelleth all the fulness, the infinite fulness of the Godhead bodily. He was not to be called—as some friends might wish that the phrase had been employed—

the "*Everlasting Son*," not the Eternal Son of God manifest in the flesh, but the Everlasting Father manifest in the flesh! He was to be called the "Prince of Peace" because, embodying God, being the manifestation of God, He should become the great Peacemaker, reconciling the hearts of men once more to the God who made and had preserved them. He thus was to be the "Prince of Peace."

So, again, we read in the 7th chapter of Isaiah, a prophecy which the 1st chapter of Matthew declares was fulfilled in Christ:—"A virgin shall conceive and bear a Son, and shall call His name Immanuel, God with us." Hence, in regard to Jesus Christ, if there be any truth in the claims which He makes, or in the claims which are made for Him, He is the "Immanuel," the God with us—"God manifest in the flesh." Inasmuch as we cannot conceive of any partition of the Divine Nature, and as we must necessarily reject the idea of there being two Gods, to say that Jesus was "God with us," is to say that within Him dwelt the One Only true God—JEHOVAH, the God of Nature and Revelation. Hence the phrase *God in Christ* means the Divine JEHOVAH appearing in His "anointed" human nature, in order that He might redeem and save us.

NEW TESTAMENT TESTIMONIES.

Thus far the voice of promise in the utterance of the prophets. Let us turn to the declarations made in the New Testament concerning Jesus Christ, and see whether or not such promises are claimed to be fulfilled in Him. The testimony that the Gospels give to Jesus Christ is uniformly this, that as to His Divine Nature, He was God; not only that He was God in a sort of vague manner, but that He was the One God, the One Lord, the One Jehovah. We need only cite a few statements:—"Before Abraham was, I am;" "He who seeth

Me seeth the Father," and "Henceforth know ye the Father and have seen Him." "No man knoweth the Son but the Father, and no man knoweth the Father save the Son, and he to whom the Son will reveal Him," or *bring Him forth to view*. "All things that the Father hath are Mine." "The Father hath not left Me alone. The Father that dwelleth in me, He doeth the works." To the same effect is the statement concerning Him,—“Thou shalt call His name Jesus, for He shall save His people from their sins;”—He, the babe lying there, yet having the right to claim all mankind as “His people;” His by right of creation and preservation; to be His in a fuller sense, by His redeeming and saving them. So also the testimony which He gave of Himself—“I and my Father are ONE.”

We shall do well to observe one important fact—whenever Jesus speaks of His Divine Nature it was invariably as the Father, never as the Divine Son. No allusion ever escaped Him that The Divine Nature which was in Him, and which was His, was any Divine Son of God. The “Son” was the humanity which was begotten of God, the “Holy thing” which was born of the Virgin Mary; the “Father” was the Divine Nature in Him, which was His inmost life, and which never left Him alone. Hence He was not the Eternal Son of the Divine Father; but, as He declares Himself, the Divine Human Son of the Eternal Father.

APOSTOLIC TESTIMONY.

This likewise is the teaching of the Apostles on this subject. Many sometimes speak in a very loose way, when they talk about one Divine Person out of Jesus Christ, a second Divine Person incarnated in Christ, and a third Divine Person, the Holy Spirit, waiting for the completion of the glorification of

Christ before He could operate on the souls of those who should believe. They surely forget such a declaration as that of the Apostle:—"It hath pleased the Father that in Him [Jesus] should all the fulness dwell;"—ALL THE FULNESS! Just as he again declares:—"In Him dwelleth all the fulness of the Godhead bodily." How, then, can we be justified in believing that only a third part of the Divine fulness dwelt in Him?—that out of Him there was one person, the Divine Father in Heaven, and likewise another Divine person, the Holy Spirit! How can we accept the thought that there was only thus a portion of the Divine in Him, so contrary as it is to the declaration of the Apostle—"In Him dwelleth all the fulness of the Godhead bodily"? Who can conceive of God separating or dividing Himself? Nor are we obliged to so think; for with Paul we may believe that Jesus was "over all God blessed for ever more;" or with the Apostle John, who, speaking of Christ, declared—"This is the true God and Eternal life;" or we may join in the ascription of praise to the Saviour which Jude gives—"To the only wise God our Saviour be glory and majesty, dominion and power; both now and for ever. Amen."

APOCALYPTIC TESTIMONY.

If we turn to the Book of the Revelation, in order to find the latest testimony of the Word concerning Jesus Christ, we shall see at its very commencement that Jesus used the very same terms with regard to Himself as were used in the Old Testament by Jehovah. In the prophecies through Isaiah, Jehovah declares—"I am the First and I am the Last, and beside Me there is no God;" and in the Book of the Revelation Jesus Christ declares—"I am the First, and I am the Last, the Almighty." We may well ask ourselves—"How,

then, can these dear friends of ours be right, who, when Jesus says—"I am the First," reply—"No, no, the Father is the First, He comes before you;" and when Jesus declares—"I am the Last," reply—"No, that is not so, for the Holy Spirit comes after you;" and when Jesus declares—"I am the First, and the Last," reply—"No, there are two beside you." Surely we must perceive that when Jesus says—"I am the First," it means, There is no Divine Person *before* Me. When He says—"I am the Last," it means, There is no Divine Person *after* Me. When He uses both terms, and asserts—"I am the First and the Last," it must mean, There is no Divine Person beside Me! Men dishonour God when they do not honour the Lord Jesus Christ; for He is "God manifest in the flesh." We can have no conception of God out of Christ, if He be the First and the Last, the Alpha and Omega, the Beginning and Ending, the Almighty; or if it be true that in Him "all the fulness of the Godhead dwelleth bodily."

With the New Testament as our guide, theology must become Christology; the true knowledge of God is made inseparable from the true knowledge of Jesus Christ. Only those know the Father to whom the Son, the Humanity, will bring Him forth to view. Is not this actually the fact? What do men know of God the Father save as they see Him manifested in Christ? Dr. Mansell says we only know of Him by negative attributes; but such a knowledge is really the negation of any positive knowledge. Do we speak of God as the Creator? We are taught by the New Testament that Jesus Christ was the Creator. Do we speak of Him as the Preserver and Sustainer? Jesus is the Jehovah, who upholdeth all things by the word of His power. Do we speak of Him as the Shepherd of Israel? Jesus is the Good Shepherd. Do we speak of Him as the Head and Ruler of His people?

Jesus was born to save "His" people from their sins. Do we think of Him as the King? Jesus is "King of kings and Lord of lords." There is no aspect of the character and work of Jehovah which is revealed in the Old Testament, or of which the revelation is promised, which, in the New Testament, is not claimed for the Divine nature of Jesus Christ. He is the "Holy One of Israel," and the "Mighty One of Jacob."

A BRIEF ARGUMENT.

Prior to the advent of Christ, there was no doubt as to the Oneness of God. Had we only the Old Testament Scriptures nobody would hesitate an instant as to declaring the Divine Oneness. But if we accept the teachings of the New Testament, we must see that also after the glorification of Christ's human nature, there could be no doubt as to the Oneness of God. All the fulness then dwelt in Him; He was the First and the Last, the Beginning and the Ending. The only period inspiring doubt is that which intervenes between God's assumption of human nature and His glorifying it with all His Divine glory. But during this period the new element is introduced, the "*manifestation in the flesh*," the appearance of limitation investing the infinite, the appearance of time embodying the eternal. Yet during all this period, it is the invariable statement of "the man Christ Jesus," that the Divine in Him was the FATHER—"the Father that dwelleth in Me, He doeth the works." God, the All-wise, the All-merciful, the One Jehovah, was thus manifested in the flesh, in order, among other things, that He might in and by means of a Divine-human Person, reveal His Divine Personality, thereby rounding in, filling out, and making complete the revelation of Himself to man.

What do we know of God apart from His manifestation in the flesh? We can but call Him the Invisible, the Ineffable, the Unknowable, therefore the Unknown! We can but speak of Him as the Infinite Love, Wisdom, and Power. We can but repeat the ancient phrase, the "Sovereign Beauty, Order, and Perfection." We can but recount the rational formula, "One Essence, One Being, One Form, whose nature and attributes are all alike incommunicable." We can but meditate concerning Him as filling all things, and animating all things. We can but repeat with Paul the statement of the Greek Poet—"In Him we live, and move, and have our being." More than this we know not, and could not have known, had not Christ, the man Christ Jesus, have revealed Him unto us, as Our Father, a Divine Person manifested in Person to the eyes of men. Apart from this all-sufficient and final manifestation, God may be "the soul of the world," or any other mysterious vagueness. God in Christ alone gives to us a clear and definite view of Deity; for as the Apostle says,— "He hath ascended above all heavens that He might fill all things." Those to whom Christ does not reveal God might as well have lived in Pagan times, among Pagan people; they can but use terms respecting God which Pagans have employed; God has manifested Himself in the flesh in vain for them!

PROPOSITION IV.

We are thus brought to the terms of our fourth Proposition: *That out of Jesus Christ we can see only a Poetic and Metaphysical Trinity; but that in Jesus Christ we may see a Divine Trinity Personally exemplified and revealed.* There is a Trinity in all things that God has made. From the Sun, the natural symbol of the "Sun of Righteousness," there proceeds light,

heat, and chemical activity or operation. Not a tree that grows but shows to us root, trunk, and branches. Not a flower which blooms but displays essence, form, and fragrance. Not an amorphous stone that lies in our path but exhibits length, breadth, and thickness. Not a substance exists that cannot be thought of in solid, fluid, or gaseous conditions. Not a world that swings around its central Sun but furnishes the three forms of degrees of latitude, longitude, and altitude. The arrangements of the heavenly bodies betray the three forms of Suns, Planets, and Satelites.

Of man we read expressly that he was formed in "the image and likeness of God." In man, consequently, we must expect to see the Divine Trinity most fully and most accurately effigied. There is a trinity in man; but certainly not a trinity of persons. The trinity in man consists in his soul, his body, and the combined operation of both. But this trinity in man exactly typifies the Divine Trinity in the One Person of Jesus Christ. In Him is the Divinity, the FATHER; the Divine Humanity in which all the fulness of the Divinity dwells, the SON; and forth from Him, as a Divine proceeding operative energy, flows the HOLY SPIRIT. This is not a Trinity of Divine persons; but a Divine Trinity in the One Person of the Lord Jesus Christ. To this Divine Trinity, the trinity in man exactly corresponds. With no other views of the Trinity can it be made to agree.

If we attempt to think of the Trinity out of Jesus Christ, we shall speedily become lost in metaphysical subtleties. We may speak of the Trinity in God as consisting in the Divine Essence, the Divine Form, and the Divine Operation, and sink into cold and dead abstractions. We may speak of the Trinity in God as consisting in the Divine Love, Wisdom, and Power; but this is hardly less abstract than the previous

definition. Neither of them will suffice for human hearts, inspire human trust, or prompt human prayers. The Trinity revealed in the New Testament is that of FATHER, SON, and HOLY SPIRIT, and of this Trinity we should have known nothing had it not been for "God manifest in the flesh," our Lord and Saviour Jesus Christ. Yet these metaphysical and poetic descriptions of the Trinity apply only to Him. The Divine Essence is the FATHER who dwelt within Him; the Divine Form is the SON, or the Divine Humanity in which the Father was brought forth to view; and the Divine Operation is the HOLY SPIRIT, the outflowing Spirit of God in Christ. In like manner, the Divine Love is the FATHER; the Divine Wisdom, Word, or Logos, is the SON; the Divine Power is the HOLY SPIRIT. So that, approach the subject in whichever way we may, we are brought to the same glorious truth,—the Divine Trinity in the One Person of the Lord Jesus Christ. If it be true that "all the fulness of the Godhead dwelleth in Jesus bodily," then the whole Divine Trinity must dwell in Him! How, then, shall we think of the theory which seeks to show that only a third part of God, one Divine Person out of three, dwelt in the visible Humanity of Christ? To say the least, it is an utter, a terrible misconception of the subject.

FINAL CONCLUSION.

What, then, shall we say of Christ? We cannot speak of Him too highly. As to His Divinity, He is the Father; as to His Humanity, He is the Son; as to His Divine Proceeding sphere of operation, He is the Holy Spirit! The First and the Last are centred in Him! All the infinite fulness of God dwells in Him! Apart from Him, we can form no conception of God beyond what Pagan sages thought and

knew! While He is, as to His Humanity, the Child born and the Son given; as to His Divinity, He is the Mighty God, the Everlasting Father! Revealed aforetime by the various names of El Shaddai, El, Eloah, and Jehovah, He, in the fulness of time, and in the fulness of the revelation of Himself, became known as JESUS in His anointed human nature—JESUS the CHRIST; so that now, as JEHOVAH-JESUS, we may believe in Him, trust, love, and serve Him. Among the most unmistakeable prophecies which point to His advent in the world in a manifestation of flesh, is the declaration—“It shall be said in that day, Lo, this is our God, we have waited for Him, and He will save us: this is Jehovah, we have waited for Him, we will be glad and rejoice in His salvation.” (Isa. xxv. 9.) Knowing that these words refer to the coming of God into the flesh, what can we say of Christ but repeat these Divine words:—This is OUR GOD: this is JEHOVAH: we will be glad and rejoice in HIS SALVATION!

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REDEMPTION,

DELIVERANCE, NOT FROM THE WRATH OR
JUSTICE OF GOD, BUT FROM THE POWERS
OF HELL.

THE redemption of mankind is one of the most important subjects which can engage human attention. The interest which it excites cannot be limited to any race ; for, if true, it is universal : nor to any age ; for, if it really took place, the consequences of redemption must be ever abiding. Angels must have looked down in sympathy with the vast objects contemplated in the wondrous work, and full of pity for those whose spiritual states required that it should be performed. In Redemption, God and man must have been marvellously brought together—the Infinite Author and Sustainer of all things, and the myriad millions of His rational, intelligent, yet needy creatures. In its accomplishment, the Eternal must have invested Himself with a new Divine attribute, or at least, have become *actually*, what He always was *in intention and potency*, the Redeemer and Saviour of mankind.

Although the subject, in its infinite depths of mercy and method, must ever transcend the finite comprehension of man, the human mind is entitled to contemplate what was effected for its emancipation from the slavery of sin. Only thus can the heart intelligently love the Divine Worker,

concerning whose labour we are instructed to ask—"What hath God wrought?" The work of Redemption has been accomplished for the sake of mankind; the record of that great work has been written for our instruction; all men are thus invited to study this manifestation of Divine Love; and, to some extent, all may hope to understand it. To pursue such an enquiry in a devout, meek, and teachable spirit, can only be in harmony with the Divine purpose. God must intend us to profit intellectually, as well as morally, from this supreme proof of His goodness; and we can profit intellectually from that alone which we can understand. In the Parable of the Sower, the Lord teaches us that the wicked one cometh and snatcheth away from their hearts the precious truths which the hearers failed to understand. We therefore invite you to a calm, careful, and devout consideration of this great theme, the Redemption of mankind. The mention of Redemption necessarily suggests three questions:—Who is our Redeemer? What is the nature of the redemption which our Redeemer accomplished? What is the purpose for which that redemption was achieved? or, in other words, what are the advantages that we, the redeemed, may derive therefrom?

WHO IS OUR REDEEMER?

It is hardly necessary to dwell at any length upon this question. Other tracts of this series attempt to show that our Redeemer was the Lord God Himself, who assumed a human nature, and came into the world, in order that He might thus seek and save that which was lost; that the idea of the Redeemer being a second Divine person has no foundation in reason, and no authority in the Scriptures of Divine truth; that, in accordance with the statements of the Word, our Redeemer was none other than JEHOVAH God, veiled for a time

in the flesh. In order that He might seek and save man, He stooped into manhood so as to lift us up to God ; He came, not arrayed in this world's dignity, but over His infinity He threw the appearances of limitation, so that our natures might be enfranchised from the power of evil, reconciled to God, and be made receptive of new life from Himself. This is the teaching of all the Word of God. Hence the words of Zacharias refer directly to the Lord :—"He hath visited and redeemed His people." Hence, speaking of Jesus Christ, Paul declares, "In Him dwelleth all the fulness of the Godhead bodily." We are not therefore entitled to think of any Divine Being out of Jesus Christ ; for out of Jesus Christ, indeed, we can form no definite or clear conception of the existence of any Divine Being ; apart from Jesus Christ, indeed, the only idea of a Divine Being that can be entertained is that of a something "whose circumference is everywhere, and whose centre is nowhere." Hence we are compelled, with the apostle, to speak of Jesus Christ as "the only wise God our Saviour ;" to believe Him, according to His own statement, to be "The First," before whom there is none other ; "The Last," after whom there is none other ; "The First and the Last," beside whom there is none other.

The Lord Jesus was God and Man : the Divine nature which He had was the one Jehovah, the Father ; the human nature which He assumed was "the only begotten Son." In this Humanity the Eternal God was "manifested in the flesh." Whenever He spoke of the Divine nature that was within Him, He always spoke of it as "the Father." "The Father hath not left Me alone ;" "The Father dwelleth in Me and doeth the works ;" "The words that I speak unto you I speak not of Myself ;" or, as He said in His reply to Philip,— "Lord," said Philip, "show us the Father, and it sufficeth us ;" and the Lord replied—"Have I been so long time

with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" Or, as He had said immediately before, "If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him."

Because of these and many other statements of the Divine Word, we are compelled to answer the first question directly, that Jesus Christ was none other than the one Divine Being, known to the Jews as Jehovah, manifested in the flesh. (For further proof of this solemn truth, see tract No. 3 of this series.)

WHY WAS GOD MANIFESTED IN THE FLESH?

For what purpose was He thus manifested? What is the nature of the redemption which He came to effect?

You will observe that the word "redemption" is by no means a new word; nor is it restricted to the Bible; nor is the idea of redemption at all a new thing. There are certainly three meanings which may be attached to this word "redemption." When we have seen what these meanings are, we shall be enabled to discuss which of these three meanings furnishes the best analogy to the redemption which the Lord came into the world to effect. The first meaning of redemption is that of *buying back* something that has been sold or pawned. In this sense the word has commonly and customarily been used. A pledge is "redeemed;" an obligation like the land-tax is "redeemed;" other obligations, like tythe, for example, may be redeemed. This conception of redemption involves, of course, the idea of a trade bargain, a commercial transaction. In this idea of redemption the idea of enmity is not at all involved. No enmity needs exist between a person redeeming such a

pledge, or redeeming such a tax, and the second party from whom the pledge or tax was redeemed.

The second idea of redemption carries this a little further:—it is the redemption of captives by means of purchase; the paying of a ransom in order that captives might be redeemed. This, again, introduces the commercial element into the idea; it recognises the right of the captor to hold captive the person in bondage; and it asserts the weakness of the redeemer, who is obliged in that case to pay a ransom, instead of emancipating the captive by force.

There is a third use of the word “redemption,” and a use which constantly occurs in the Word of God, namely, the idea of redeeming by war and victory. In this meaning is involved the idea of a foreign and an alien power holding in captivity a whole people, and the redeemer coming, and by conquering this alien power, enfranchising and emancipating these captives. This conception of redemption involves enmity and conflict, a deep-rooted enmity, a long-continued conflict; and the redemption which is thus effected is accomplished by means of warfare and victory. With all three of these meanings are the words to redeem, and redemption, employed in ordinary language.

WHICH OF THE THREE ?

Inasmuch, then, as the word “redemption” is applied to the work of Jesus Christ, which of these three meanings will furnish the best analogy by which His work shall be described? Perhaps the work of redemption effected by Jesus Christ may overlap and include more than one of these analogies. In any case, one of these will furnish an illustration of the work of redemption far more accurate and complete than the others. The old theology prefers the second analogy—the idea of a commercial transaction, not

necessarily including the idea of enmity, but a commercial transaction, by which a ransom was paid down in order to rescue or ransom mankind from the impending danger of everlasting banishment in hell from the presence of God. On the other hand, the new theology adopts the last analogy—that the redemption which the Lord Jesus came to effect, He effected by means of victory ; and that the powers whence He redeemed men were the evil and terrible powers which held men in captivity and bondage.

REDEMPTION NOT A COMMERCIAL TRANSACTION.

The first and the second analogies may easily be seen to be necessarily defective. There is no idea of enmity introduced into these analogies ; while the idea of enmity is continually referred to in the declarations of the Word of God. Such a declaration, for example, we find in the prophecy through Isaiah, lxiii. 1—6. : “ Who is this that cometh from Edom, with dyed garments from Bozrah ? this that is glorious in His apparel, travelling in the greatness of His strength ? I that speak in righteousness, mighty to save. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat ? I have trodden the winepress alone ; and of the people there was none with Me : for I will tread them in Mine anger, and trample them in My fury ; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come. And I looked, and there was none to help ; and I wondered that there was none to uphold : therefore Mine own arm brought salvation unto Me, and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.” This prophecy

declares, firstly, that Jehovah would come to redeem His people ; secondly, that He would effect their redemption by warfare and victory ; thirdly, that it should be a day of vengeance and judgment ; and fourthly, that there should be terrible enmity between the Redeemer and those from whose power He would redeem His people. This, with many other similar passages in the Word of God, manifestly points to enmity as one of the essentials in the true conception of redemption ; hence, because there is not involved in the first and second analogies this conception of enmity, either of those analogies is defective.

Again : According to the analogy which the old theology ordinarily adopts, it is God that exacts the payment of the ransom, and none other than He. We are told that God could not forgive, that God would not—for we can assert nothing of God's ability but what must also be asserted of God's will—that God would not forgive men without the payment of the ransom due to His offended justice, or required by His wrath. If this idea be true—and God forbid that we should charge it upon the Eternal—it renders God less merciful than He taught the Israelites themselves to be towards their fellows. He told them that if a man pledge his raiment with his brother, then when night comes, he shall restore to his brother the raiment that was pledged : redemption without a ransom in the case of this pledge. As we read again, every piece of land, however much it might have been mortgaged during the previous 49 years, yet in the year of Jubilee, the piece of land should return to its original possessor without any ransom. And the Lord is especially careful to warn the Israelites not to be greedy and avaricious when their brethren would come to borrow of them, saying, “the Jubilee is near at hand and we shall have to restore the pledge.” The Lord thus taught the

Israelites to restore things that were pledged without a ransom being paid at all. Shall we suppose that God is any less merciful in His dealings with the children of men than He taught the Israelites to be in their dealings one with another ?

The lessons which we learn from the teachings of our Saviour altogether oppose the conception of God requiring a payment, and as a relentless creditor of man, exacting its payment from another. Render, said the Lord, good for evil ; pray for them that despitefully use you and persecute you ; bless them that curse you. This is the teaching which the Lord gives. Shall we suppose that the Lord could manifest less mercy in His operations in regard to the children of men than He, when in the world, enjoined upon us in regard to one another ?

Another objection remains :—the idea of Jesus Christ paying the ransom to the Father,, paying the great debt, becoming the substitute in order to bear the punishment due to human sins in man's stead, necessitates the idea of two Divine Persons. There is one Divine Being represented as requiring the satisfaction of His justice. There is another Divine Being declaring His willingness to satisfy the justice of the first. Not only are there two Divine Beings thus necessarily involved in the conception of this redemption by ransom from God as a creditor, but two Divine Beings of altogether different character and disposition ; the one all justice, the other all mercy ; the one insisting upon a substitute, the other willing to be the substitute. And so likewise in the whole process of redemption, according to the old view, there is kept up in the mind the clearest possible perception of these two Divine Beings. The "plan of salvation," as it is called, does necessarily require the admission of the existence of two divine somethings,—

whether we call them divine persons, or divine beings,—one God in heaven, another God on earth; one God requiring to be pacified and satisfied, the other willing to come down so to placate, or satisfy. As there cannot be two Divine Beings, or two Gods, the old idea of redemption is manifestly untenable.

Again: the old idea makes God to be man's creditor. We shall see presently that this is a very serious difficulty indeed; for, we shall find ascribed to the creditor of man the most terrible, the most malignant characteristics. If we are told that God is the creditor of man, the conclusion will be forced upon us that we must apply these dreadful characteristics as descriptive of God. From this every believer in the Word of God will recoil.

A further objection lies against this view—It shuts out of sight altogether the warfare which Christ waged, the victories which Christ obtained, and the consequences of those victories as gifts to man. A very great deal is said in the Bible upon this important subject; and any view which shuts this topic out of sight, cannot possibly be the true one.

Another insuperable difficulty lies in the way of accepting this view as the truth. If Jesus Christ was the vicarious substitute for men, and bore the punishment due to man's sins in man's stead, He must have borne all the punishment. The most frightful part of the punishment due to sin was eternal banishment in hell from the presence of God. Did He bear this? If so, Jesus Christ is eternally banished from the presence of God in hell! If He is not so banished, He could not have borne the punishment due to man's sins in man's stead. It is urged that even a temporary suffering by an infinite Being is equivalent to infinite suffering. But this argument overlooks the fact that it was only the human

nature of Christ that suffered and died ; that the infinite is unchangeable, and could not suffer and die ! It also quite overlooks the immense fact that the death of the body was not the death of the curse, endured in "the day" of man's first transgression ; but the death of the soul, *spiritual death*, death in hell ; which Jesus most certainly did not suffer in man's stead.

Then, again, this view demands the terrible and manifest injustice of punishing the innocent for the sake of the guilty. No man, who has ever reasoned himself into this view, but must have recoiled in the beginning of his investigation at the idea of God's punishing the innocent for the sake of the guilty, or in the stead of the guilty, as the substitute of the guilty. No legislator in the world would attempt to imitate this example. No judge would adopt this mode in his court. No father would ever copy this pattern in the government of his own family. All souls would necessarily and naturally recoil from the idea of punishing an innocent child for the sake, or in the stead of a guilty child. We are aware of the arguments, the expedients rather, by which many seek to get rid of this terrible objection ; but the objection has never yet been got rid of. If we were shut up to one of the two analogies which introduce all these objections, there might be a reason why we should be driven by the stress of logic to the adoption of the analogy with all its consequences. But we are not so shut up to this analogy. The Word of God offers the third analogy, and furnishes no support, when rightly understood, for either of the other two.

REDEMPTION BY VICTORY.

The old idea is really inconsistent with every account of the redemption which is given to us in the Word of God. It is inconsistent, to begin with, with every account of the

redemption referred to in the Old Testament Scriptures. The great pattern of man's redemption was the redemption of the children of Israel out of Egypt. Every commentator will admit that the deliverance from Egypt was both the historic and prophetic type of the deliverance of mankind by the mercy of the Redeemer. But what was the nature of that deliverance from Egypt? Was there any ransom paid? By whom was the ransom paid? To whom was the ransom paid? When was the ransom paid? The idea of redemption, in the case of the house of Israel, is altogether that of victory, redemption wrought by conquest. The Israelites were captives in Egypt, and the power of the Lord was made manifest in order to deliver them out of Egypt. Just as we read in Exodus vi. 6: "I am the Lord, and I will bring you out from under the burdens of the Egyptians; and I will rid you of their bondage, and I will redeem you with"—a ransom? No!—"with a stretched-out arm, and with great judgments." The redemption of the children of Israel from their bondage under the Egyptians was a redemption by victory, not by ransom; a redemption in the accomplishment of which there was involved a whole series of judgments, conflicts as they were between the power of the Lord exhibited in Moses, and the powers of hell working through the hands of the sorcerers of Egypt; the consequence of victories, and resulting in the destruction of their foes.

This idea of redemption runs through every statement given in the Old Testament Scriptures. As we read in Deuteronomy vii. 8: "Because the Lord loved you, . . hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen from the hand of Pharaoh king of Egypt." The glory of the Lord consisted in the greatness of the work by which He rescued and delivered His people. So we read the statement of the Psalmist;

“Draw nigh unto my soul and redeem it”—By what ransom?—paid by means of what commercial transaction? None!—“redeem it: deliver me because of my enemies” (Ps. lxi. 18.) “He shall redeem Israel,” is another promise,—“He shall redeem Israel from all his enemies. (Ps. cxxx. 8.) “Is My hand”—the Lord says again (Isaiah l. 2.)—“is My hand shortened at all that it cannot redeem, or have I no power to deliver?” The idea of redemption therein expressed is that of redemption by might, by victory, by judgment, not redemption by purchase.

All through these prophetic scriptures, the idea of redemption is, without exception, the idea of redemption by victory. Read the statement of Jeremiah, xv. 21,—“I will deliver thee out of the hand of the wicked; I will redeem thee out of the hand of the terrible.” It is not said that I will redeem thee from the wrath or justice of God; not that I will rescue thee from the incensed majesty of the Divine law; but “I will deliver thee out of the hand of the wicked; I will redeem thee out of the hand of the terrible.”

We are now prepared to read one of the most explicit and, in this connection, one of the most startling statements of the prophetic Word, by which the work of redemption is described. You will find it in the 49th chapter of Isaiah, 24th to 26th verses: “Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the mighty one of Jacob.” Here is a prophecy which evidently refers to

the work of redemption ; it is certainly not described as the satisfaction of Divine wrath, nor as the satisfaction of Divine justice. It is described as the taking of the prey from the mighty, the delivering of the captives. And in what way ? The text answers : “For I will contend with him that contendeth with thee, and I will save thy children.” Enmity is involved—“I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood.” And the text closes with the glorious testimony that the Saviour and Redeemer is, not some Second Divine Person coming to placate the wrath, or satisfy the justice of the Just, but JEHOVAH, the “Mighty One of Jacob.”

To the same intent altogether is the statement already referred to : “I looked, and there was none to help, and I wondered that there was none to uphold ; therefore *Mine own arm* brought salvation unto Me, and My fury it upheld Me ; and I will tread down the people in Mine anger, and make them drunk in My fury ; I will bring down their strength to the earth.” This statement is, on the one hand, altogether inconsistent with the idea of the redemption being a commercial compact between two Divine Persons, and altogether harmonious, on the other hand, with the conception of redemption being a deliverance by conquest and victory of the people of God from the hands of them that hated them.

So again in Isaiah lix. 15—20 : “Truth faileth ; and he that departeth from evil maketh himself a prey : and Jehovah saw it, and it displeased Him that there was no judgment. And He saw that there was no man, and wondered that there was no intercessor : therefore His own arm brought salvation unto Him, and His righteousness it sustained Him ; for He put on righteousness as a breastplate, and a helmet of salvation

upon His head ; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly He will repay, fury to His adversaries, recompence to His enemies ; to the islands He will repay recompence. So shall they fear the name of Jehovah from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." Here is the declaration : " When He beheld that judgment was turned away backward, that justice stood afar off, that truth fell in the street, and equity could not enter, that truth failed, and he that departed from evil made himself a prey, and that there was no judgment," then He " looked and saw that there was no man, and wondered that there was no intercessor, therefore His own arm brought salvation unto Him." When the enemy had come in like a flood, thus threatening to sweep all righteousness out of the earth, then Jehovah clad Himself with defensive armour that He might fight, armed Himself with weapons that He might conquer ; and having fought and conquered, He rescued His people from the hand of the enemy, and redeemed and delivered them from the hands of them that hated them. So we read in Psalm xvi. 10 : " He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy."

It would be easy to continue these quotations. Two others must suffice in connection with this part of the subject. We read in Psalm cxxxvi. 23, 24. He " remembered us in our low estate : for His mercy endureth for ever. And hath redeemed us from our enemies : for His mercy endureth for ever." So also in Psalm ciii. : " He redeemeth thy life from destruction, and crowneth thee with loving-kindness and

tender mercies." In all these statements—and they might easily be multiplied—there is no idea of any commercial transaction at all; no idea of the Divine wrath requiring placating—or, to adopt the more modern language,—no idea in all these statements of the Divine justice requiring to be satisfied.

NEW TESTAMENT TESTIMONIES.

We now turn to the New Testament, and what do we find? Exactly the same line of thought everywhere predominantly expressed. We shall find indications of three parties—man on the one hand, and man's spiritual enemies on the other hand, and the Redeemer coming in between man and his enemies, and fighting these in order that He might deliver mankind from bondage unto sin and the powers of sin. Thus we see, for example, in the prophetic words of Zacharias—"He hath visited and redeemed His people, that we being delivered out of the hand of" —— God? Out of the hand of God? Being delivered from the justice of God? O! no—"That we being delivered out of the hands of our *enemies*, might serve Him without fear, in holiness and righteousness, before Him, all the days of our life." Who were man's enemies, from whose hands Jesus came to redeem us? This question is emphatically answered by the Apostles. Hence says the writer of the Epistle to the Hebrews ii. 14: "Forasmuch as the children are partakers of flesh and blood, He also Himself took part of the same, that through death He might"—satisfy the wrath of God? - Satisfy the justice of God? No—"that through death *He might destroy him that had the power of death—that is the devil.*" The devil held the power of death, and Christ came that He might conquer the devil; not that He might satisfy the wrath or justice of God.

To the same effect another apostle teaches (1 John iii. 8.) "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifest, that He might"—redeem us from the wrath of God?—reconcile God to us?—that He might satisfy the justice of the Father. No!—"that He might destroy the works of the devil." The powers of hell were man's enemies, infernal spirits who had obtained overwhelming power over man, who had come in like a flood, against whom the spirit of God had raised up a standard, even the humanity which God assumed, and in which He fought against and overthrew them. So again we read the apostle's quotation of the prophetic Psalm (Eph. iv. 8.): "When He ascended on high, He led captivity captive, and gave gifts unto men." The Psalmist wrote (Ps. lxxviii. 18.) "Thou hast led captivity captive, Thou hast received gifts for men." Both statements agree; for it was the Humanity which ascended on high, and which thus first received gifts for men, and then gave them unto men. "He led captivity captive;" but unto whom was man in bondage? Was he in bonds unto God? Was it the wrath of God that had laid burden upon him—bondage on his shoulders? Was it the justice of God that had imposed imprisonment or captivity upon men? Surely not. From the power of what captivity did He then redeem or deliver man? The power of the enemy, the infernal hosts. By what means did He redeem us from the hands of the devil? Evidently not by purchase—as evidently by victory or conquest. Hence we read in Colossians ii. 15: "Having spoiled principalities and powers, He made a show of them openly, triumphing over them *in Himself*." You will find that the phrase "in Himself" is in the margin, not in the text. There is little reason to doubt that in the revised Bible we shall see the word "Himself" will be in

the text, and no longer in the margin. Its being in the margin, and not in the text, expresses the difficulty which the text offered to the minds of persons given over altogether to the old conception of redemption, and knowing absolutely nothing, or at most very little indeed, about the victories which Jesus Christ achieved over the powers of evil in His human nature, or "*in Himself*." The passage thus becomes momentous and most characteristic—that by victories over the infernal hosts He had spoiled principalities and powers, making a show of them openly, triumphing over them "*in Himself*." The redemption of mankind was their deliverance, by reason of such victories, from the powers of hell.

We read again, in Titus ii. 14, another description of the work of Jesus Christ: "He gave Himself for us so that He might redeem us"—from God? From the wrath of God? From the justice of God? O no!—"that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." The redemption here spoken of is a redemption from iniquity, and the powers that would hold man in bondage unto sin; the enemy seeking to make him a captive, and to retain him in captivity.

WHO IS THE ENEMY?

Nothing is intimated in all these passages concerning the wrath or justice of God, and the need of man's being redeemed from that. The powers from which man needed to be rescued were the powers of the enemy; the mighty that held their prey, the terrible that gloried in their spoil, powers and principalities of iniquity that had made almost all men their slaves, and that sought to complete their work in his utter destruction. They are the enemies concerning whom we read in Psalm cx.: "Sit thou at My right hand till I make thine enemies thy footstool?" He is the enemy

concerning whom we read in Luke: "Behold I give unto you power to tread on serpents and on scorpions, and over all the power of the enemy." He is the enemy concerning whom we read in the parable of the wheat and the tares: "The enemy that sowed the tares is the devil." Here, then, we are brought directly to the answer to the question with which we started: "From what did Jesus Christ redeem us?" From the "hands of the enemy," as the "prey of the terrible." He hath delivered us "from the hand of the wicked," and "him that hated us." These wicked powers are the powers of hell. Hence we see how it was that the devils, during the Lord's sojourn upon earth, claimed Him as their natural antagonist:—"Art Thou come to torment us before the time?" At that time the devils had so much power over mankind that they could take possession of the very bodies of even innocent children. The "enemy" had indeed "come in like a flood," threatening to destroy men utterly. It was high time that the Redeemer should come; for there was no man, no intercessor; none to uphold, none to save; the mediatorial people the Jews had become corrupt; destruction was imminent; and the Redeemer came to snatch the prey from the spoiler, to set the enemies of man under His feet, to rule and reign most gloriously.

HOW DID HE CONQUER?

We read in Matthew iv., concerning the temptation of Jesus Christ in the wilderness. That temptation opens out before us, as in a panorama, the great process through which His human nature had to pass; and because of the necessity of which it was needful that God should assume a human nature. God could have blazed out upon man's spiritual foes in all the radiance of His Divine glory; but that would

have extinguished their lives. It would not have provided, what was likewise necessary, the revelation of the *Divine Personality*, so that thenceforth men might believe in Him as their Father, at once their Creator, Redeemer, and Saviour. Neither would it have provided the "new way of access" unto God, even His humanity, the veil of "His flesh." Nor would it have supplied a means for the new mode of communicating His gifts to man,—the gift of the Holy Spirit. Nor would it have fulfilled the prophecies which begin with the promise that it should be "the seed of the woman" that should "bruise the serpent's head." Nor would it have furnished mankind with a perfect pattern, an example for them to imitate—a leader in whose footsteps they were to walk. These various objects combine in the manifestation of God in the flesh. They rendered it necessary that He should "bow the heavens and come down," to be seen and known as man among man, and thus assume a nature which infernal spirits could assail, so that He might "triumph over them in Himself." Hence we read of His being "tempted in all points like as we are, yet without sin;" He was tried in all things and never found wanting. He suffered all things, in order that through the process of suffering His human nature might be made perfect; and having glorified His humanity, He "ascended above all the heavens, that He might fill all things!" His temptations were the assaults of the enemy, active throughout His earthly life but always conquered; and as He successively conquered, He subdued them, and held them captive. Thus He truly led "captivity captive, that He might give gifts unto men." The redemption of man then, according to these, and all the statements of the Word, is *the deliverance of man from the powers of hell*; and certainly not the satisfaction of the justice, or the placation of the wrath of an offended God.

AN OFFENDED GOD.

Those who can utter that phrase with anything like a clear perception of what they mean by it, must have indeed sunk deeply into fallacy. "An offended God!" Is God then in reality offended with man? Is God in reality estranged from man? Can we believe that men's sin has changed the nature of the unchangeable God from infinite love to wrath? Let us see what that really means. Inasmuch as God is infinite, and all His attributes must be infinite, and all His states must be infinite, then if He is wrathful, He is *infinite wrath*! But if God be infinite wrath—and if He be wrathful at all He must be infinitely wrathful—then every reason is done away with why man should continue to exist; or why the fair creation which His hands have made, should remain. Deny that God is love, and you deny the solution of the problem why creation began to be, and is preserved in being. Believe that God is love, and you are furnished with an answer to the question, why it is that God was not satisfied to dwell in His own infinite fulness, but desired the existence of rational and intelligent creatures? The answer comes—He being Infinite Love, desired and sought the existence of a race of beings who might be intelligent enough to be conscious of His love; sufficiently rational to be capable of appreciating the value of His love; and endowed with moral freedom so that they might be able to love Him in return.

GOD IS LOVE.

If we turn to the Word of God with the view of answering this question—"What is the absolute nature of God?" we shall find that His absolute nature is *Love*. The Lord says through Malachi—"I am Jehovah; I change not: therefore ye sons of Jacob are not consumed." Ask

the Apostle James for his conception of the Divine nature on this point. "James," we might ask, "is it possible that even the iniquities of man have estranged God from man?" And he answers, "In Him there is no variableness, neither shadow of turning." Ask the Apostle Paul to answer the question whether the sins of man have estranged God from man, and changed His mercy and grace into the attitude of offended justice and indignation, and he answers—"He is the same yesterday, to-day, and for ever."

But then you ask, "If this be absolutely true, what are we to understand by the statements of the Word which seem to infer the existence of wrath and anger in God?" How often have you noticed that the sun as it is going down, appears red, lurid and terrible. Why is this? Was it because the sun is really red, really lurid, really terrible? It is because of the change in the medium, the atmosphere, through which we look at the sun, that its absolute white light should appear to be lurid, and red. So it is when man, who is in sin and who loves the commission of sin, looks out from that state of sinfulness at God, although God is in Himself absolute and unchangeable love, man being in a state of contrariety and contradiction to God, and seeing only through the medium of his state, perceives God as though He were angry and full of wrath, and hatred. In writing His Word, having to accommodate His Word to those in such states of wickedness and iniquity, the accommodation has been made; and God is therein represented as though He were full of wrath, anger, hatred and jealousy. Yet, while the "apparent truth" has been recorded, the absolute truth is also, and more emphatically recorded. We are thus presented in the Word with the truth as it appears to the wicked—that God is angry; and with the absolute truth as those see it who love Him—that God is love. The difference

does not consist in any change in the unchangeable God ; it does consist in the change which has taken place in man. Angels see God as He is, and they see Him to be LOVE. Only the wicked here and hereafter see Him to be wrath ; and they see Him out of their own states of antagonism and contrariety to Him. Unless we adopt some such theory to explain the apparent contradiction between different passages of Scripture on this subject, the contradiction would be beyond explanation.

We read the absolute truth, as angels and good men see it, and which our rational perceptions, even, can discern to be true,—we read the absolute truth that, “He that loveth not is not of God, for God is love.” We read the absolute truth—“I have spread out My hands all the day long to a rebellious people.” We read the absolute truth—“Like as a father pitieth his children, so the Lord pitieth them that fear Him ; for He knoweth our frame, He remembereth that we are dust.” We read the absolute truth—“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea,” says the Lord, “she may forget, yet will I not forget thee.” Who knows not that the sin of the child, even though directed against the bosom of the mother who bore him, cannot effectually and for ever separate and estrange the mother from her child ! Mothers have had to watch the last terrible walk of life of a child who has been condemned to endure the extreme penalty of the law, and yet they forsook not the child though doomed by his fellows to die. The true mother, whose heart no amount of iniquity could quite dis sever from the child of her bosom and her love ; the mother, the first to be at the scaffold, and the last to leave it ; the mother, the first to be at the tomb, and the last to leave it ! If nothing could estrange the heart of the mother from her child, much more

the sins of mankind could never have changed the unchangeable, could never have estranged Him who is love itself, infinite, invariable, nothing but love !

The Lord justifies us in the use of such a comparison in those plaintively tender and sweet words—"As one whom his mother comforteth, so will I comfort you." Jesus justifies us in thus believing of the operation of God : "He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." If we ask for an example of the Divine tenderness, Jesus gives it to us in the parable of the prodigal. But there was a redemption necessary to that foolish and extravagant youth who had wandered away from his father's house, and had spent his portion in riotous living. He needed to be redeemed from his iniquities, from his folly, from his sins, and from the infernals who prompted them. The spirit of God began to operate in the mind of that young man, so that he "came to himself," and said, "I will arise and go to my father, and will say unto him, Father, I have sinned." Then the deliverance of the young man was begun. He returned to his father. Did his father say, "No ! No ! You have offended against my law. You have transgressed my commandments. I cannot, consistently with my own justice, pardon you. Inasmuch as you have transgressed the law, punishment must be inflicted on somebody ; and unless you can find a substitute to bear the weight of my incensed justice, I cannot receive you with the arms of tenderness, or to the home and the hearth of your infancy ?" Such language might have beseeemed rather the elder brother, who was envious and jealous, than the father's heart. The father, who was not estranged from the prodigal, needed no one to be a substitute, to bear the punishment due to the sin of the prodigal. He required no one to satisfy his justice ; but seeing the boy a long way off, so far off that only a father's eye could recognise him, he ran to meet him, fell upon his neck, kissed and welcomed him, and bade his house rejoice. There is a picture of God. In such a picture there is no idea of wrath or of justice requiring a substitute.

A NEW DIFFICULTY.

Let us see the immensity of the difficulty as to the position that "Divine justice required a substitute, and that none other than the Infinite Being was capable of becoming such a substitute, in order to satisfy the justice of God the Father." If the justice of God the Father needs such a vicarious atonement, then is not the justice of God the Son equally outraged; and would not *that* equally require satisfaction? And what shall we say about the justice of God the Holy Spirit? Has He no justice to be outraged, and needing to be satisfied? Where will you land yourself if you work along the line of such a speculation? Were it only because the idea of satisfying the justice of God requires two Gods, because it makes these two Gods altogether different in character—if only on these grounds, the rational and reflecting mind would be compelled to reject it.

ALL CHANGES IN MAN.

The changes which sin has introduced, and the changes which redemption introduces, take place in man, and not in God. Sin is indeed hateful, because it separates man from the infinitely good—God. It makes man to become an enemy of God. It incenses him against the Infinite Love; shuts God out of the heart and out of the mind; and sinks the sinner deeper and deeper in the quicksand of iniquity. But this does not change the attitude of the unchangeable toward the sinner. God is still ready to forgive, still seeks to save, and overrules the very sins of the sinner so that they may be visited with the least terrible consequences. Man is lost, not because God doomed him to perdition, but in despite of all that God can do to rescue and bring him back. "What more could I have done for My vineyard than I have done?" is a question that may justly be asked of every sinner who dooms himself to eternal desolation. One thing only could have been done, and that would have been to destroy man's moral liberty, and have saved him despite himself. But such a salvation would have been no salvation at all; for salvation means the free determination of the soul to holiness,

heaven and peace, and its consequent reception of these joys.

It is strange that men have so long believed that such changes took place in God, not in man: "that God loved man; man sinned, and God became angry; that a Divine substitute offered Himself, and God accepted Him; that because of His vicarious sufferings God became placated, and reconciled to man; that, notwithstanding this sacrifice, God still needs the Intercessor to remind Him of the sacrifice which He has made, that thus His 'burning wrath' may be once more 'changed to grace.'" Is it not strange that, while such views have been held, there is not one statement in the whole of the New Testament which teaches the doctrine now so commonly taught—that Jesus Christ died to reconcile the Father. Not one! There are six passages which directly refer to this subject, and every one of them emphatically states the direct contrary of the ordinarily received idea.

RECONCILIATION OF MAN TO GOD.

In every one of these six passages of Scripture, the statement is most explicitly made that Christ came to reconcile *man* to God, and never to reconcile *God* to man. Read Romans v. 10: "For if when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." Observe: *We* were the enemies; *we* were the reconciled. If God was not man's enemy, God needed not to be reconciled to man. The reconciliation had to take place in that breast in which the estrangement had previously taken place. The reconciliation to God was preparatory to salvation; because we were reconciled by the death of Christ, even more certainly shall we be saved by His life. Both the reconciliation and the salvation are alike received by man. So again in the 11th verse of the same chapter:—"We also joy in God, through our Lord Jesus Christ, by whom we *have received the atonement*." That is the only place in the New Testament where the word "atonement" occurs; and the Greek word which is here translated "atonement" is uniformly in other places translated "reconciliation." But

the word "atonement" itself means at-one-mind"—the bringing into union of two parties previously separated the one from the other. An almost identical signification is expressed by the word *reconciliation*, a calling back into union of parties between whom an alienation had arisen. Who was called back into union? Certainly not God. He needed not to be called back into union with man, never having been estranged from man. Hence the statement is—"by whom *we*—and not God—have received the at-one-ment," or reconciliation.

Pass to 2 Corinthians v. 18 : "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you, in Christ's stead, be *ye reconciled unto God*." Observe : God hath reconciled *us* to Himself by Jesus Christ ; God was in Christ, reconciling the *world* unto Himself ! It is not said that God was to be reconciled to us, or that God was in Christ reconciling Himself unto the world ; but that *we* are to be reconciled unto God, and that the *world* was reconciled to Himself. Hence the apostle, speaking in the stead of Jesus Christ, as though the Lord Jesus spake by him and through him, prays us to be "reconciled unto God." Man needs to be reconciled because he was estranged ; needs to be brought back, because *he* had wandered away ; needs to be called back into union, because he was at enmity with his God.

So again, in Ephesians ii. 15 :—"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace ; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." The apostle is speaking of the enmity between Jew and Gentile, those of the circumcision and those of the uncircumcision, both of whom Jesus reconciled unto God in one body on the cross, having thereby slain the old enmity. The words Jew and Gentile are

implied in the general line of argument which the apostle was then employing. He means that the law had put enmity between Jew and Gentile, but that this enmity was abolished by Jesus Christ, by means of the cross; that, indeed, He thereby "slew that enmity," in order that He might reconcile *both Jew and Gentile* to God. Observe: It is said that "He might reconcile both unto God;" not a word about reconciling God unto both these.

So again in Colossians i. 19—21: "For it pleased the Father that in Him should all fulness dwell; and having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven." This passage shows that the reconciliation which Christ effected was wide-sweeping indeed; not only did He come to reconcile *things on earth* to God, but to reconcile *things in heaven* to God. And the real force of the word "reconciliation" will help us to understand what is meant by this. "Reconciliation" means *to call back into union*. This is the etymological meaning of the compound Greek word employed by the apostle—"to call back into union;" to make the union still closer; so that the Lord did, by coming into the world, reconcile, or bring, or call back into closer union with Himself, all things, whether on earth or in heaven. The apostle continues—"And you that were sometimes alienated and enemies in your mind by wicked works, *you* hath He now reconciled." The reconciliation took place in the bosom that was estranged; in no other bosom than this was the reconciliation needed. God came in order that He might reach man, reconcile man, redeem man from the power of his spiritual enemies; in order, as Zacharias said, "that we being delivered out of the hand of our enemies might serve Him without fear."

These clear and unmistakeable statements only say in other words, what we read in Titus ii. 14.:—"Our Saviour Jesus Christ, gave Himself for us that He might redeem *us* from all iniquity, and purify unto Himself a peculiar people, zealous of good works." In view of the plainness of these Scriptural statements, is it not a sur-

prising thing that so many have asserted the direct contrary, and have believed that Jesus came to reconcile God to man, to "turn His wrath to grace?"

REDEMPTION PREPARATORY TO SALVATION.

In the prophecies which declare that the Lord will come, He is described by the two titles REDEEMER and SAVIOUR. The two titles refer to the Lord's double work. Redemption consisted in the victories wrought over the powers of hell, by which the Lord, *firstly*, perfected and glorified His human nature, putting off therefrom whatsoever limitations and hereditaments He derived from the virgin mother, and putting on in their place, from the Father, the Divinity within His humanity, Divine forms, so as to make His human nature a Divine-Humanity, the abiding temple and dwelling place of the Infinite and Eternal Jehovah; thereby reconciling God and man, the Divine and the human natures, *in Himself*; and, *secondly*, subjugated and reduced to order the infernal powers, so that they could no longer enslave mankind, nor destroy his moral freedom; in order that man might be delivered out of the hands of the spiritual enemies who held him captive; that henceforth he might be able to serve God, to turn away from his iniquities, learn to do righteously, and live. Unless this Redemption had been effected, no flesh could have been saved. In this Redemption all mankind have shared. Even though they may never have heard the name of their Redeemer, He has nevertheless redeemed them. He has restored to all the sacred inheritance of moral freedom, which was well nigh lost. He has opened unto all a new way of access unto God, even the way of "His flesh," so that all might believe and know Him, and come unto the Divinity in the Humanity, to the Father in the glorified Divine-Human Son. Generations then unborn should thus be made partakers of the blessings effected by the Redemption of mankind. The sacred heritage of liberty, forfeited by the transgressions of our forefathers, has been restored. The shameful captivity into which our ancestors had fallen has been broken. The power of death has been cast down; the might of hell has been vanquished. And the great Deliverer was Jesus

Christ, JEHOVAH OUR RIGHTEOUSNESS, the King who henceforth should reign and prosper, and execute judgment and justice in the earth. He who ever liveth, who was dead, and now is alive for evermore, holds the keys of hell and death, so that the powers of hell should be restrained ; that men henceforth should not be tempted above what they are able to bear ; that the bondage of spiritual death should no more utterly and hopelessly enslave them.

But in effecting Redemption, God in Christ had another and ulterior end in view. He hath redeemed men from the powers of hell, only that He might "save His people from their sins:" He hath redeemed us from iniquity, only that He might purify unto Himself a peculiar people, zealous of good works. He hath reconciled humanity with Divinity in His own glorified person, only that He might reconcile mankind unto God. He hath brought back humanity into union with the Deity in Himself only in order that He might be the Mediator of a new Covenant, the means of a new conjunction between mankind and God. The work effected in His own Humanity was to be but the pattern and the guarantee of a similar work in regard to human kind. Redemption, and the glorification of His own human nature, so that it might be "made partaker of the Divine nature," were but preparatory to the salvation of mankind. Salvation from sin means much more than our being saved from the consequences of sin : to be saved, man must be delivered from the sins themselves. Sin and misery, holiness and happiness, follow each other as inevitably as cause and effect. Hence *Jesus* is to be our *Saviour*, just as *Christ* was the anointed human nature—"anointed with the oil of gladness above His fellows"—to work out the redemption of man. Redemption was finished when the Saviour, bowing His head on the cross, exclaimed, "It is finished ;" but the work of *redemption* having been finished, the work of *salvation* could begin. We, being reconciled by His death, might then begin to be saved by His life. Rescued from our foes by His victory, because He lives we may live also. He effects salvation from sin by the operation of His Word, working in the minds and the hearts of men ; by His gospel preached to the edification of human souls ; and by His Holy Spirit, operating

through the Divine truths of His Word, to lead men away from iniquity to the love and practice of righteousness. Until Jesus was glorified, the Holy Spirit "was not yet": the proof of the Lord's presence with all, always, and every where, was the gift of this indwelling spirit. The promises, "Whosoever two or three are gathered together in My name there am I in the midst of them," and "Lo! I am with you always, even to the end of the age," are fulfilled in the gift of the Holy Spirit, imparted unto all by God in Christ. It is the spirit of truth, teaching; of consolation, comforting; of adoption, enabling men to cry "ABBA, FATHER!" of all graces, charities, and virtues; the spirit which Jesus promised to send from the Father, and which should for ever abide with His people. In the gift of this His Spirit, the Lord Jesus seeks to make us like Himself; to call us back into union with Deity; to render us, in our degree, "partakers of the Divine nature." *He* received not the spirit by measure, for He was to ascend far above all heavens that He might fill all things; and we, too, according to our willingness and several ability, may become heirs and joint heirs with Himself, WHO is our days-man, our Redeemer, Saviour, and example, the Captain of our salvation, in whose footsteps we are to follow, in whose triumphs we may share.

RECAPITULATION.

Let us now recapitulate the line of argument along which we have thus far travelled, in the effort to understand the Divine work of redemption.

Our Redeemer was none other than the One only true God, manifest in the flesh. He was not a second Divine Person; but "the First and the Last, beside whom there is no God."

There are three meanings to the word "redemption," either of which might furnish an analogy for the redemption of mankind which was wrought by "God in Christ"—redemption by purchase, redemption by contract, and redemption by victory over the powers that held the captive in bondage.

The first two meanings, we saw, were defective as illustrating the Divine work of redemption, and crowded, indeed, with insuperable difficulties,

The last analogy is always employed in the Old Testament Scriptures to describe the work of redemption. In like manner, the idea constantly taught in the New Testament is that of redemption by victory ; “redemption” meaning the deliverance of captives from the powers which held them in bondage ; and the means whereby it was effected being conquest. Hence the victories by which redemption was accomplished are always described as taking place over the “enemies” of man, namely, the devil and the powers of hell.

We have likewise seen that redemption cannot mean the deliverance of man from the wrath and justice of God ; for that would render God man’s enemy. Hence we saw that God needed not to be reconciled to man, He being unchangeable love ; but that man needed to be, and was reconciled unto God.

We have further seen that the Scriptures invariably teach that *man* is to be reconciled to God, and never that *God* was to be reconciled to man.

And finally, that Redemption was preparatory to salvation, the glorious beginning of a still more glorious and merciful Divine purpose.

We have thus examined some of the aspects in which the great and wonderful work of our Lord Jesus Christ is to be regarded. Various other aspects remain to which we cannot now refer ; but inasmuch as so many and so grave errors are entertained on the points treated, we have not scrupled to devote so much time and space to examining these topics in the twofold light of reason and revelation. Jesus hath redeemed us from our spiritual foes. He suffered all things, and was tempted in all points like as we are, yet without sin, thus setting us a perfect example and being the “Captain of our salvation ;” and now He ever liveth, “the Lamb in the midst of the throne,” to be the Mediator of the New Covenant, the way of access by whom we come to God. As the “Redeemer,” He hath delivered us from the hand of the enemy : as the “Saviour,” He ever enables us to “serve Him without fear in holiness and righteousness before Him all the days of our life.” To Him be all glory and honour, in heaven and on earth, world without end ! *Amen.*

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RATIONAL LIGHT.

THE RESURRECTION OF MAN, NOT THE RESUSCITATION OF HIS NATURAL BODY, THE CHRISTIAN'S HOPE.

THE Apostle teaches us: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. v. 1). Thus strongly does Paul present to the mind the necessity of dying, declare the glorious doctrine of immortality, and set forth the Christian's hope. These words will fittingly introduce us to the study of the problem of life and death,

LIFE AND DEATH.

To a living man, there can be no subject so interesting as that of Life. We know from our consciousness that we live; we are surrounded by evidences that we must die. Man is thus indeed Nature's great paradox. He is the only being who is entitled to look forward to an immortality, and at the same time, the only being who is aware of the necessity

of dying ; the only being who can expect to live for ever, and the only being who is compelled to regard the portals of the grave as the means of entrance upon his eternal life. Hence the consideration of the subject of Life will compel us also to consider the subject of Death. If we interrogate Nature, we shall find that death has been almost coeval with life. Whenever we can find proofs of ancient life, there, following hard upon its footsteps, we shall find abundant and irrefragable evidence of death. Geologists inform us, and no doubt with accuracy, that at least six, or even seven, great groups of animated creatures have become altogether extinct. The limestone rocks, which form so considerable a portion of the crust of our earth, are nothing but a huge mausoleum, the sepulchres of once living creatures. Even a pocket microscope, or in many cases the unaided eye alone, examining the texture and construction of limestone rocks, will reveal to the observer the fact that they are only the piled-up aggregate of once living forms. We are confronted with the spectacle of death in the very coal that we burn. If the theory universally entertained upon that subject be true, coal is no more than the condensed and crushed-together remains of vegetation, which once flourished, bloomed, and bore seeds, the fruit of which was in itself. Coal is a huge sepulchre of once living things. We are told by those who have devoted very considerable attention to the study of the subject, that no fewer than 36,000 to 40,000 distinct species of once living creatures are extinct ; and each species, of course, embraced millions innumerable of individuals. So that we are justified in the assertion, that so long as life has been in the world, so long has death followed upon the heels of existence ; death and life seeming, as it were, to go hand in hand in the great process of the creation by God.

DEATH VIOLENT.

Not only has there been death in the world, but long prior to the existence of man, there has been violent death in the world. In the inside of the petrified bones of many of the ichthyosaurus tribe have been found scales, proving that those reptiles must have lived upon other forms of existence. Scales have been found imbedded in the exuviae, the coprolites, as they are called, discovered in various portions of the world, proving again that those creatures whose exuviae have thus been discovered, lived upon fishes ; so that there was not only death, but violent death in the world long prior to man. The structure of these creatures, these primeval inhabitants of the world, would also lead us to the supposition ; or why, we might ask, were some armed with terrible spines, with fearful teeth, with hugely extended talons ? and why, on the other side, were creatures defended with such enormously thick skins, covered over with a coating of scaly armour ? The existence of offensive weapons, and the existence of defensive armour are proofs, presumptive at least, that not only did these creatures prey upon one another, but that some forms of these creatures constituted the food of others of them.

DEATH A NECESSITY.

Not only was there death in the world, and not only was there violent death in the world, long prior to man, but a moment's consideration will prove to us that death is necessary and benevolent. It is, first, necessary ; for where space is limited in extent, and where material is limited in quantity, an increase in living creatures could only extend to a certain point, when, for lack of space in which to live, and for lack of material to use up in the act of living, death must enter into the world.

DEATH BENEVOLENT.

Not only is death thus shown to be necessary ; it is likewise benevolent—benevolent in the provision for the earth of a continued series of creatures, to whom their life, notwithstanding its misery and squalor, as viewed from our higher standpoint, was yet a scene and succession of happinesses to themselves. In the case of man, who is capable of conceiving of an immortality of existence, and so formed as to live for ever, death is benevolent: for it only removes him from a lower to a higher, from a narrower to a broader and nobler plane.

DEATH OF MAN.

But if we look still more narrowly at the individual life of a man, we shall find that his life is a succession of deaths. This, firstly, in a metaphorical sense. If we think of one who has passed the three score years and ten, the period spoken of by the Psalmist as that generally allotted to human life, we may ask ourselves "Where is the little babe that came into existence over seventy years ago? The babe has ceased to be, the man is there. Where is the child? Where is the boy? Where is the youth? Where is the young man? Where is the man of middle age, in the possession and exercise of all his physical and intellectual powers? These severally have passed away and have culminated into the existence of this our friend, whose years number three score and ten." This may be termed only a metaphorical way of regarding death in the individual. Let us think of death, a physical death, a continual process of death through which every living being has to pass. Physiologists tell us, and they surely should know, that at least every seven years every particle of matter which has once composed and con-

stituted the body passes away, and is supplanted by other particles of substance. It is evident that at every expiration of breath, at every drop of perspiration which exudes from the pores of the skin, at every action of every excretory muscle, we are continually putting off substance which once formed parts of our body. This process is going on continually. One of the reasons why it is necessary that we should partake of food is to supply from without the wear and tear and waste continually going on within. So that the life of a man is, as to his physical and natural body, a continued succession and series of deaths. Yet despite these deaths,—as they must scientifically and philosophically be regarded—the man continues the same being. The babe passes into the child, the child into the youth, the youth into the man, and middle age into old age, yet the man continues the same being. So that we are led to ask—In what then does this identity consist? Evidently, it does not consist in the particles of the natural body; for these particles, in the case we have supposed, have been changed over and over again. The body may be bloated by dropsies, wasted by consumptions, at one time lingering in an atrophy and become merely a skeleton covered by a skin; at another time may be swollen and obese, and yet the man remains the same individual being. Identity, then, does not consist in the body; it must consist in something which dwells within the body. A man may pass through battles, or may encounter an accident, as it is termed, and have every one of his four limbs amputated, and so remain nothing more than a *torso* of a man, and yet he continues the same being! In what, then, does this identity consist? It does not consist in the body, for that is constantly changing; it must consist in something within the body, and that something without discussion, we may call the soul of man.

But if identity consists thus in the spiritual something within the body, then it follows, that the body, rightly regarded, is only the adjunct of the soul. Inasmuch as the body is continually changing, and yet those changes do not at all affect the identity, the body might cease to be altogether and the identity of the man would remain unaffected. The continued existence of the body therefore is not essential to man's individuality.

MAN A DUAL BEING.

These thoughts lead us to perceive the great truth that in speaking of man we speak of a dual being, a being in whom there exists two things, firstly, the man, and secondly, the body in which the man is clothed. There has been a great mistake in the teaching of young people upon this subject by many well-intentioned persons. They have induced people to think that they *are* bodies, and that they *have* spirits; instead of teaching people, and especially young people, to think that they *are* spirits and that they *have* bodies: that the body is *mine* and not *ME*; that the *ME* dwells within the body, and claims it and makes use of it. The body is only the instrument annexed, for a short time, to the spirit, in order that the spirit might take part in the concerns of this life, and do his work in the world of work. Thus we are brought to the definition—What is man? Man is a spiritual, rational being, clad for a little time in a covering of flesh. In man, as man, dwell reason, feeling, volition, thought, activity; in the body, as such, dwells only the power of obeying the behests of the man within the body. Evidently, this must be true from the common perception of all persons who speak about dead corpses. If a man has died, we never speak of the body as "*he*;" the body becomes "*it*" so soon as the soul, the real man, has departed there-

from. In regard to the body, we all feel as did Abraham, after Sarah, his wife, was dead, a desire to bury it out of our sight. "Ashes to ashes, earth to earth, dust to dust," is the natural law in regard to the covering of mortality, in which the immortal being was once clothed.

AFTER DEATH.

Does man survive the death of his body? If the body be not absolutely essential to the continued identity of man, every presumption is in favour of the continued existence of man after his body has altogether ceased to be animated by his soul. It would lead us too far away from the immediate subject before us, if we were to enter into a discussion of this point, and attempt to establish by reasoning the very strong probability of man's being an immortal creature. In order to discuss the other points, we must regard this for the time being as settled. We turn to a far more assuring teacher than reason upon this high subject. Revelation unequivocally asserts that man is an immortal being; that he does survive the death of his body. We find, for example, a statement to this effect, broad and comprehensive, in the celebrated xvth of 1st Corinthians, verses 35 to 44:—"But some will say, How are the dead raised up, and with what body do they come? Thou fool; that which thou sowest is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: but God giveth it a body as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh; but there is one flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. So also is the resurrection of the dead. Sown in

corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown a natural body, raised a spiritual body. There is a natural body, and there is a spiritual body."

Observe, the closing statement of verse 44 asserts that the spiritual body exists now in the present, just as emphatically as it teaches that the natural body exists now in the present. Let us more fully contemplate the comparison which the apostle institutes between the sowing, dying, and germination of the grain, and the sowing, dying, and resurrection of man. What does the sowing of the grain mean? It means the putting of the grain into the place appointed to it. What does the dying of the grain mean? It means the bursting and decay of the outer case of husk or shell. What does the germination of the grain mean? It means the springing up from within this case of shell, or husk, of the germ of life, that it may live in the sunshine and vernal warmth, and be bathed with the dews of heaven. Now, to apply these three terms of comparison to the sowing, dying, and rising again of man. Where shall we say that man is sown? We may be answered—"Man is sown when the corpse of the man is put into the ground." Not so. The body would not be put into the ground at all, if the man were there. It is because the man has departed, that you put the body into the ground. A large proportion of the corpses of the inhabitants of this world are never put into the ground. The practice of many nations is that of *cremation*—the burning of their dead. This is practised not only in modern times, but it was practised in ancient times, for hundreds, nay for thousands of years. It must also be remembered that another proportion of the dead have been buried in the sea, devoured by fishes, and not interred in the earth at all. Another difficulty must be remembered: If the sowing of

man means merely putting his dead body into the ground, how comes it that the sowing is to take place *after* the death, and not before it? The sowing takes place before the death in the place of the grain, or it would be useless to sow it. The sowing of man, whatever that may mean, must take place before the man dies, or it would be useless for the man to be sown. The order the apostle adopts is, *first* to be sown, *then* to die, and *then* to be raised. Following this order, we can arrive only at this conclusion—that the place into which man is sown is the natural world. He is sown into the natural world, the world in which he was fitted to dwell, in which he was fitted to bear fruit, and to prepare for a higher and a better state of existence. It must be evident that the sowing takes place before he dies, or there would be no force at all in the comparison of the apostle.

Then man dies. Follow out the analogy. What takes place in the case of the dying of a man? In the case of the grain, it is only the husk, the shell, the outer envelope that dies: so in the case of man, it is only the husk, the shell, the carcase of flesh and bones, of which death can be predicated. The spirit departs, and the body dies. The dead body was composed of material substances, which belong to the earth, which the earth claims, which return to the earth, mouldering away, and thus preparing for re-composition in the great laboratory of nature.

How then are we to understand the third member of this comparison, when man is said to "*rise again*?" When does germination take place, the resurrection of the grain? Within the germ concealed in the grain there is a workshop of that mysterious agency, which we call vital force. Under its wonderous operation the germ is fed upon the starchy and saccharine matter which the meal of the grain contains; in due time the germ puts forth its fibre of root downwards,

and its fibre of stalk upwards; it forces its way through the yielding soil, seeking the sunshine that it loves and covets; then the husk bursts asunder, imprisoning no longer the germ it concealed; it rots and returns to dust, in order to add its little item to the great aggregate of matter around it. This is the marvellous process. So with man. The body is said to die when his husk, his carcase, the suit of flesh and bones in which he lived in this world ceases to imprison the spiritual body which it previously concealed. Then the real man, the sentient, intelligent, free being, seeking the sunshine of a higher state, bursts from its former prison-house—"the house of this tabernacle"—and he rises from the dead! But what is the dead? It is the body, and the body alone of which we can predicate death. Therefore, to rise from the dead is, evidently, to rise from the dead body.

MAN'S TWO BODIES.

Man, then, has two bodies. It is not true to say that man *has* a natural body in this world; and may *hope to have* a spiritual body at some far distant day of resurrection: that would be to miss the point of the emphatic statement of the Apostle—"There *is* a spiritual body, and there *is* a natural body" both existing in the present. If, then, we are not to make this mistake, it will follow that even while man is here, in this world of time and space, he has a spiritual body, girt about with a natural body. We shall be led again to this conclusion by a few metaphysical reasonings. You cannot conceive of the existence of anything that is destitute of a *form*. Form is the necessary limitation of existence. So that if man's spirit have an existence, it must be *an existence in form*. But again, you cannot conceive of anything possessing form that does not also

possess substance; for the reason that form is but the boundary of substance. A substance without form is an impossibility; a form without substance is an impossibility. A being possessing neither substance nor form is also an impossibility. Hence, if man be a spirit, or have a spiritual nature, that spiritual nature must consist of a substance, and must exist in a form. The substance of the spiritual body, however, must, as the adjective which we employ in designating it indicates, be a spiritual substance; and the form belonging to that *spiritual* substance must be a *spiritual* form. So that by this process of reasoning we are brought to the perception, with the Apostle Paul, that there *is*—not that there *shall be*—that there *is* a spiritual body, and there *is* a natural body.

Those who attempt to deny this line of reasoning will inevitably find themselves landed in most serious and grave difficulties, the difficulties which cluster round the postulate of the existence of a “disembodied spirit,” meaning thereby, a something that has neither substance nor form. The vagaries of thought into which men have wandered who have denied a substantial and formal existence to man’s soul are astounding to the student. The idea of spirit being a sort of ethereal vapour, a sort of vital spark, a sort of twinkling flame, has led men into all sorts of wild notions about the long period of unconsciousness which must intervene between man’s life in the body, and the looked-for resurrection of the natural body itself. Dr. Brown, for example, has declared that a spirit is of such a nature that a million could dance on the point of a needle. Others have endeavoured to show the relative imperfectness of the “disembodied spirit”—meaning in this case that the spirit is destitute of its old covering of flesh and bones—during the middle state, after death and awaiting the

resurrection of the natural body in which the man might then recommence to consciously exist. But if this theory were true, that after the death of the body the spirit of man sinks into a more or less unconscious condition, the view of life and immortality brought to light by the Gospel is far inferior to the view that was taught by the Greeks; inferior indeed to the view that was cherished by the Egyptians. There needed no such enormously long interval of time to elapse, in their theory of a future state of existence, between the death of the man Cheops and an open and conscious existence of the same man hereafter. The passage of the Styx, the judgment of Pluto, and the Elysian Fields were preferable to the long unconsciousness, or the dim imperfectness, of this middle state. Adam and Eve have not been such vague immortals for seven thousand years or more! We need not further press this point, as we hope to show, that the doctrine of life and immortality brought to light by the Gospel is far more glorious, far more in consonance with man's noblest aspirations, than such a vagarious view as this.

HEART PERCEPTIONS.

There is a universal belief dwelling in the minds of men, that those who pass into the other state of existence are still conscious, sentient, and active beings. Any one who walks through a cemetery, and reads the heart-thoughts inscribed in epitaphs upon the tombstones, will see that they do actually believe that the loved ones—whom they cannot regard as “lost,” whom they do regard as “gone before”—continue to exist, conscious, intelligent, sentient, active beings. The evidence thus furnished is converted into moral certainty by the testimony of the Word of God.

SCRIPTURE TESTIMONIES.

It is altogether merciful that the Bible furnishes us, not only with dogmatic instruction concerning the immortality of man, but furnishes us with some examples of those who have passed into their immortal state. The most wondrous scene that eyes ever beheld was the transfiguration of the Lord ; and at the transfiguration of the Lord we read, that Moses and Elias—the one the type of the historic Word, the other the type of the prophetic Word—ministered to the “Word made flesh.” And Peter, gazing upon the glorious sight, exclaimed, “Master, it is good for us to be here ; let us build three tabernacles, one for Thee, one for Moses, and one for Elias.” Moses was, as to the body, dead and buried, as we read in the last chapter of Deuteronomy ; and yet here, fifteen hundred years afterwards, able to minister to the Lord Jesus,—human in shape, human in intelligence, human in affection, human in the active uses which he was enabled to perform. The prophet Elijah, the companion of Moses, had been translated to heaven ; the material covering of his noble spirit had been “changed in the twinkling of an eye ;” his mortality had been put off ; his immortality had been put on ; he had been sown in weakness, dishonour, and corruption, and had been raised in power, glory, and incorruption ; and he was here, similar to Moses, human in form, intelligence, affection, and activity. Thenceforward the disciples could not doubt the doctrine of immortality and the resurrection from the dead.

There is a very remarkable statement contained in the 19th chapter of the Revelation, and also in the 21st chapter, concerning the angels who appeared to the apostle and revelator John,—beings so glorious that John deemed them to be the Lord ; and, notwithstanding his apocalyptic expe-

riences, he was about to fall at the feet of these angels and to worship them. One forbade him, telling him, "See thou do it not, for I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." In the second case, the angel declared, even more emphatically, "I am thy fellow-servant and of thy brethren the prophets, and of them which keep the sayings of this book." We cannot be surprised that many persons have read these statements as at least implying the possibility that they were two of the old prophets who had ascended to their angelic condition, and were then ministering to the apostle and revelator John. We need not press that point too strongly, for, in the mercy of God, a whole cloud of witnesses yet remain.

John declares indeed (Rev. v. 8, 9,) that he beheld the four "living creatures," and the four-and-twenty elders—human in form, human in affection, human in memory, human in intelligence, human in their power of utterance, who sing in the spiritual world a new song of glory and gratitude to the Lamb of God, for having redeemed them out of every kindred, and tongue, and people, and nation. Their song was caught up by a whole cloud of witnesses "ten thousand times ten thousand, and thousands of thousands." He also beheld under the altar the human souls, in human form, of them who had been slain for the testimony which they had held; to whom white robes were given, and who were bade to rest. (Rev. vi. 9, 11.) He also saw the thousands who were sealed out of every tribe, on whom were placed the white robes, into whose hands palms were given, who had come up through great tribulation, and had washed their robes and made them white in the blood of the Lamb. (Rev. vii.) The earthly house of their former tabernacles had been "dissolved," they had

entered into the building of God, the house not made with hands, eternal in the heavens. They were before the throne of God, and should serve Him day and night in His temple ; the Lamb should feed them, lead them unto living fountains of living water ; and God should wipe away all tears from their eyes. Robes, hands, eyes, voices, mouths to speak forth gratitude—they were human in form, in memory, in affection, in intelligence, in everything that could constitute man. Thus they form a crowd of living witnesses testifying to the truth, that when man's natural body has died, he rises into the spiritual world in a spiritual body, and, if he has loved and served God on earth, he dwells among "the spirits of just men made perfect." Two arguments now press upon our attention, both of which grow out of the condition of these witnesses whom we have cited. There are only two modes of existence spoken of in the Word of God, or possible to be conceived ; one is the *natural* mode of existence, our existence as natural men in this world of matter and time ; the other is the *spiritual* mode of existence, or man existing in a spiritual body in the spiritual world. What was the nature or mode of the existence of Moses and Elias, of the prophets who appeared to John, or of this great multitude of the redeemed ? Evidently, they possessed bodies of some kind ; for they were visible, tangible beings. It is further evident that their bodies were not of the natural kind, not composed of natural, material substances. The only remaining position that we can assume is that they were living men and women existing as spiritual bodies, and dwelling in the spiritual world. Natural bodies they were not ; there are only natural or spiritual bodies ; therefore they must have been spiritual bodies. But this conclusion is most serious in its consequences. The existence of man as a spiritual body is said, in the Word of God, to be the

result of resurrection. Now, if these men, out of every tribe, tongue, and people, were existing as spiritual bodies, their resurrection must have been accomplished. But, again: if their resurrection had already taken place, they could not look forward to another resurrection,—that of the old natural body which they had worn out and abandoned. Such a resurrection would add nothing to the reality of their existence. It would necessitate the returning to the earth; and as a natural body could only exist on a natural world, such a resurrection would thenceforward confine the scene of their existence to the world where it took place. The “building of God,” their “house not made with hands,” their spiritual bodies, would not be “eternal in the heavens;” but would need once more to be imprisoned in a new “earthly house” and “tabernacle!” The formula is irresistible—“natural bodies for the natural world, spiritual bodies in the spiritual world.” The possession of such a spiritual body is the result of the resurrection: they did possess such a spiritual body; therefore, their resurrection had already taken place.

THE RICH MAN AND LAZARUS.

Turn we now to the parable of the Rich Man and Lazarus. Even though speaking in the form of a parable, the Lord Jesus can have uttered nothing that was untrue; so that we are entitled to draw from that parable whatever conclusions are legitimate upon this interesting and important subject. We are told that Lazarus died and was carried by angels into Abraham’s bosom; that the rich man also died and was buried, “and in hell he lifted up his eyes being in torments; and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this

flame." Let us pause. We so often read the Scriptures that the whole weight that many of the statements contain is overlooked and lost. The rich man "lifted up his eyes." Had he eyes to lift up? If eyes, had he not a face? If a face, had he not a body? How could he speak of Lazarus dipping the tip of his finger in water, if Lazarus had no finger? And if Lazarus had a finger, then we perceive he must have had a hand; he must have had an arm, a shoulder, a bosom, a head, a face, and so forth; leading us still to the position that in the next life men are human in form, and substantial in existence.

THE DEAD ARE RAISED.

Another grand testimony of the Lord Jesus is in Luke xx. 37, 38—"Now that the dead are raised, even Moses showed at the bush, when he called God the God of Abraham, Isaac, and Jacob; for He is not the God of the dead, but of the living; for all live unto Him." "Now that the dead *are* raised;" not that the dead *shall be* raised; not that the dead may look forward with longing expectation to the resurrection, or rather the resuscitation, of their natural and physical body; but "now that the dead *are* raised;" or, transposing the sentence, the dead are raised now! Further, that the dead were being raised in the time of Moses; further still, that Moses had a perception of this truth when he called God the God of Abraham, Isaac, and Jacob; not speaking of God as having been the God of Abraham, Isaac, and Jacob; but the God who *is* the God of Abraham, Isaac, and Jacob *now*. This shows the belief of Moses that Abraham, Isaac, and Jacob continued to exist, and that God remained their God. And the last statement further includes the idea that the dead are *still being* raised, had been raised ever since the days of Moses, and were being raised at the time at which Jesus spoke.

Every commentator of note regards this Divine statement as referring to the immortality of man, the resurrection of the spiritual body out of the dead material body, and not as containing or implying any promise of the resuscitation of the natural body. In connection with this passage, we can take the statement of the apostle—He would rather be “absent from the body and present with the Lord,” than “present in the body and absent from the Lord.” But how could a man be present with the Lord unless he continued to exist as a conscious, sentient, intelligent, and affectional being? And further, how could he thus exist as a conscious, sentient, intelligent, and affectional being, unless he remained human in form and substantial in existence? So the apostle says, in writing to the Church at Philippi, “For me to live is Christ, but to die is gain.” How could it be gain to the apostle to die, if death were nothing but the lapsing of the man into a state of unconsciousness, or of semi-consciousness at the best? The resurrection of his spiritual body, he expected to be immediate and complete, or death would be loss to him. But if death deprived a man of any fulness or completeness of existence which the body could bestow, or to which the natural body was necessary, then death would be loss and not gain. He could not join “the spirits of just men made perfect” if the resuscitation of the body were essential to the purposes of the life of the soul. On this point theological philosophy has been utterly at fault. It makes the body more than the soul, and bodily existence more perfect than the existence of the spirit; and this by means of the radical fallacy that the spirit has no body, and is, consequently, reduced to the sad condition of being nobody, and almost nothing.

THE ETERNAL HOUSE.

- The idea of the apostle is far more fully expressed,—

“For we know that if the earthly house of this tabernacle [evidently he is speaking here of the body] were dissolved :—” What then ? Do we lapse into a state of unconsciousness, or semi-consciousness ? Do we enter into a relatively imperfect state ? Are we bound to yearn and long for the coming day, when the resurrection of the natural body shall add fulness to our own existence ? No ! “ We know that if the earthly house of this tabernacle were dissolved, we have *a building of God, a house not made with hands, eternal in the heavens.*” But if the house not made with hands is to be eternal in the heavens, how can men who have thus realised this eternal habitation expect to leave the heavens, and to come down once more to earth, in order to clothe themselves once again with the natural body ? The house would not be eternal in the heavens if they were in the momentary expectation of presently hearing the great trumpet, of seeing the great white throne, and of having to descend to retake upon themselves the decayed elements of the body with which they were encumbered during their sojourn in the natural world. Life and immortality have been brought to light by the Gospel indeed ; but it is the immortality of life—of life, and nothing but life. Death is only the stripping of the temporary and natural environments of this life. It is of the soul that we are instructed that God formed it in His own image ; stamped upon it the seal of His own eternity ; made it to be a vessel receptive of His Divine life that should never be shattered into pieces ; made it to be a pillar that should never be thrown down ; made it to be a temple in which His Holy Spirit might continue to dwell for ever and for ever, a temple that should never be overthrown or pass away. For good or for evil, the word “ eternal ” is inscribed upon the soul, destined to an imperishable existence, made and moulded by the wonder-working

hand of God. We say that this is the true idea of the resurrection of man ; not the resuscitation of the natural body—we shall examine that limb of the question presently—but the resurrection of man ; the man having been clothed upon for a little while with flesh and blood, adapted to the natural plane of his habitation, but, even while here, emboldened to hope, and to know that if the earthly house of this tabernacle were dissolved, then he has a building of God, a house not made with hands, which shall dwell eternally in the heavens. And in this confidence, he can well echo the words of the apostle—that he would rather be absent from the body and be present with the Lord.

WILL THE NATURAL BODY RISE ?

But if this be the true view, then it is evident that this view cannot include the idea of the resuscitation of the natural body. Why must the natural body rise ? What great remedial purpose in the grand economy of the government of God would the resuscitation of the natural body realise ?

In the first place, it is evident that the resurrection of the natural body is not necessary to immortality. If the resurrection of the natural body were essential to immortality, then all those millions of millions who have passed away into the spiritual world would have ceased to exist. But if they have continued to exist, from the time of the earliest to the time of the last novitiate spirit that has entered into the spiritual world, then the existence of the natural body, or its resuscitation, is not essential to immortality.

In the second place, the resuscitation of the body is nowhere exemplified in nature. We are quite aware of the many forced analogies which the advocates of the resurrection of the material body have been obliged to assume, in order, if

possible, to wring out of the heart of nature a lie for the purpose of supporting an untruth. But we may confidently assert that there is nothing in nature suggestive or significant of the resuscitation of the natural body. We trace man's existence through all the gradations of his life ; we can think of him in the seminal form, as the foetus, as the embryo, as a man existing in the world ; he dies, his mortal frame returns to dust, becomes recompounded into other bodies of other creatures, and nature in regard to man whispers never a word concerning any resurrection of the body. If we apply the same thought to animals, we shall be at once met with the idea that there is no possibility of the resurrection of animal forms. If we apply the same thought to insects, we can trace in this wondrous department of the government of God a succession of states—the maggot, the grub, the chrysalis, the Psyche, the moth, and the death of the moth, after having accomplished the purpose of its existence, and having laid and provided for its eggs ; but no resurrection of the moth ! We can think in like manner of vegetable life, as a tree. We can have an idea of the dead leaves falling, and being blown about by the winds of autumn, scattering their golden treasury around the bole of the tree in the centre of the sward ; we can think of these leaves rotting there, and adding an element of nutriment to the fibred rootlets of the tree ; but there is no resurrection of the leaves ! Cut down a branch from an oak in the early part of the autumn, before the cold fingers of the eastern and the northern winds begin to pluck off the leaves, and hang it in your room, and the leaves shall become shrivelled and brown, but the leaves will still stay there. We may ask, is it a correct statement to say that the old leaves are blown off by the autumn winds ? The truth of the matter is, that the old leaves are positively pushed off by the beginnings of the rudiments of the young

leaves of the incoming year, the leaves that shall be in the year to come. So that, instead of the idea of a resurrection of foliage being taught by the book that is in the tree, there is the contrary one; a wondrous succession of leaves, growing leaves being pushed off, old leaves rotting away, new leaves coming out; one generation coming up and passing away, and the world thus going on for ever. So in the seasons. There is no resurrection of the winter. There is a succession of winter, and spring, and summer, and autumn, but no resurrection of a season; new births, new substances, changes of state, these are presented to the view, but never an analogue for the resurrection of the natural body.

CONTRARY TO REASON.

But, in the next place, it is easy to show that the resurrection of the natural body is contrary to all reason. There is no conceivable process by which material substance can be sublimated into being spiritual substance. They have made a strange mistake who have thought of the natural body as undergoing some strange change, and being transformed into a spiritual body. There is a degree altogether discrete, to use philosophical language, between natural substance and spiritual substance. Hence comes the very, and the only basis of the argument for the immortality of the soul—the continued existence of man after death as a substantial entity limited by a form. Deny this, and immortality is denied. Admit this, and the only possible “spiritual body” is found to be the body of the spirit. But it is evident, if we use the words of the schoolmen, that that which is material can by no process be changed into that which is unmaterial; that a fact can never be changed into a direct contrary of the fact; that the natural substance of which the body is composed can never be sublimated into spiritual

substance, of which the spiritual body must necessarily be composed. What, then, must we think of the notion that the rudiments of spiritual substance are lying concealed in every grave; being blown about by every wind which has curled the smoke arising from a burning corpse; tossed hither and thither on every wave in whose bosom a human body has wasted away; mingled in startling commixture with the substance of every wolf, or vulture, or shark, or other ghoul-like creature which has ever devoured human remains? Spiritual substance belongs to the spiritual world. To seek the spiritual as caved in the natural is but to seek for the living among the dead!

We are told that an aged friend is to expect the rescuscitation of his natural body. Then we ask, *Which?* If it be true, as physiologists assure us, that every particle of which a human body is composed is put off and replaced at least once in seven years; our friend, who is over three score years and ten, has used up, worn out, and thrown off ten bodies. Which of these bodies he has thrown off is to rise? The last? That is the most infirm, decrepit, and disobedient of all the bodies that he may have possessed and worn out during his earthly pilgrimage. Which body is he to have? You tell us that this is a question you cannot answer. Let us propound another that you cannot answer. The same atoms of matter must have existed in multitudes of bodies. There is an orderly process in the great laboratory of nature, which is God's workshop. Trace the process:—a man dies, and is buried; his body moulders away in dust; it feeds with its fluids and its solids the substance of the earth which surrounds and encrusts it; vegetation more luxuriant in foliage springs up as the consequence of the interment of the body there; the vegetation is eaten off the church-yard graves by sheep, and the sheep are eaten by men; and the process

goes on year after year, century after century. We read of the process in China by which every particle of excrementitious matter is made use of for the fructification of the fields; so that every particle of substance which has been once the weft and the woof of the human body passes round the cycle of change; every atom being transformed, time after time, into the mineral, into the vegetable, into the animal, into the human forms, and so passing round and round continually. Thus every atom of matter must have entered into the composition of any number of bodies. We ask, To which of these many bodies is that atom ultimately to be conjoined in the resurrection of the natural body, if such is to take place?

We can easily make the difficulty more difficult. We read of some races of cannibals who are not content with slaying their enemies, but who also eat them; many of these are taken captives by others of their enemies, and are eaten in their turn. And so directly, without the intervention of the mineral and vegetable form at all, particles of matter have belonged successively to various and different bodies. To which body will these atoms belong in the resurrection of natural bodies? It is evident that, inasmuch as one atom of matter may have passed successively through many bodies, and inasmuch as no one atom of matter can be in two places at the same time, all the other bodies, into which that atom of matter entered as a compound, will be destitute of so much of their bodies as shall exist permanently in any other one of the bodies to be resuscitated! The difficulties which surround the thought are innumerable and insuperable. It must be remembered that our bodies are ours only so long as they are animated by us. You claim to yourself the particular portion of phosphate of lime which enters into the composition of the bone of your little finger; you claim to

yourself the particle of copper, or the particle of iron, or even of gold which is floating about in your blood; you claim to yourself other matters which are temporarily joined to you while they perform their several uses in your body. They are not yours; they are lent to you only for a little time; or if yours at all, only in the sense of being joined to you while you animate them; and when they pass away from you, they belong to the great reservoir of mineral and chemical things, the natural elements into which they are resolved, preparatory to their being used once more in the great cycle of existence.

THE VIEW UNPHILOSOPHICAL.

But again, the resuscitation of natural bodies is not necessary to future recognition. The thought has been urged—How can I possibly know my mother who has preceded me into the other life, if she have not her natural body? If there were weight in the question, it would mean that I could not possibly know her until after the resurrection. We should be sorry to believe that. We read in the Word of God, on the contrary, that the moment the eyes of Peter rested upon the forms of Elijah and Moses, he knew them; knew them according to the operation of a spiritual law; recognised them and knew them without an introduction. So the rich man knew Abraham in the parable, without ever having, of course, known Abraham in the flesh; he recognised Lazarus, and knew who Abraham was. But it is evident that these spiritual beings did not possess resuscitated natural bodies; so, therefore, it is plain that the resuscitation of the natural body is not necessary for the future recognition of each other by those who pass into the other life.

Nor is it necessary for the sake of reward or punishment. There are some who urge that God could not in justice be

content with punishing the soul of the wicked man, if He did not also punish his body ; and that the felicity of the blest would not be complete, if the bodies of the blest did not share in their happiness. But how short-sighted must they be who entertain this thought ! You might as well talk about punishing the dagger with which the murderer committed his crime, as punishing the material substance of the hand which held the dagger. After all, it is not the hand that suffers. If the hand be thrust into the fire, it is not the hand that feels pain. The hand contains those wondrous, thin telegraphic wires, as it were, of nerves, which convey to the mind the consciousness of the sensation ; but it is not the hand that suffers. It is easy indeed to divide the great cordon of nerves, and to deprive each one of the fingers in turn of all power of conscious sensation. Sensation is not in the physical substance of which the body is composed ; sensation is in the mind, is in the soul. It is the soul that suffers by means of the body, and not the body itself that suffers. But if you say that the soul can suffer, and suffer acutely, even though it be robed round with an incrustation of natural substance, then surely we must say that the soul has capacities of joy, or it has possibilities of pain, marvelously superior to those which it can possibly possess while enclosed and encrusted with this material and decaying substance. So then, it is not necessary to assume, on this ground, that the body should be raised.

ANOTHER AUTHORITY.

But you urge—"Although I may not be able to refute all these arguments, drawn from rational, and peradventure from rationalistic, sources, yet I find that the doctrine of the resurrection of the material body is so plainly taught in the Bible, that on the authority of the Bible I am bound to

believe it." To this we reply : You *cannot* find the doctrine of the resurrection of the natural body taught in the Divine Word ! You find there taught the resurrection, but it is the resurrection of man, not the resurrection of the material body ; resurrection of the *spiritual* body, not the resurrection of the *natural* body at all. We read in Hebrews, xiii. 22—24, a glorious passage concerning the coming of Christian believers unto Mount Zion, the City of the living God, the holy Jerusalem, to an innumerable company of angels, to the general assembly and church of the Firstborn, and to God the Judge of all, and to "*the spirits of just men made perfect.*" If they are perfect, they lack nothing ; but these spirits of just men made perfect certainly have never come down to earth, in order that they might rehabilitate themselves in their natural and decayed bodies. Yet they are *perfect* ; perfect without this natural body ! It is a perfection to which the addition of the natural body could not possibly add, but from which it must necessarily take away ; for they could no longer dwell in heaven with the angels of God ; they would no longer inhabit the house not made with hands, eternal in the heavens.

So again, in the parable of the rich man and Lazarus, the idea is taught, that the punishment of the rich man is *immediate*, and the reward of Lazarus is *immediate*. Are we to suppose that the rich man's spirit shall remain for ages in hell, for a hundred, or a thousand years—who knows how many ?—and then have to come back to the earth, to take upon itself once more the decayed elements of its natural body, that it may then be judged ? Judgment must precede punishment, or the inflictor is unjust. The rich man was in hell ; judgment had been passed upon him ; hell was his eternal dwelling place, the place that was his, as an outgrowth of the state that was his. Are we to suppose, on the other

hand, that Lazarus is to leave the felicity represented by the statement that he was carried by angels to Abraham's bosom, and to need to return to earth at some future time? A man who enters heaven enters there for ever; it is the place of habitation provided for him, the house not made with hands eternal in the heavens!

NO EVIDENCE.

We find, again, many statements in the Scriptures which show that no such resuscitation of the natural body can take place. "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." (Job vii. 9.) No more! "Before I go whence I shall not return, even to the land of darkness and the shadow of death." The land *whence I shall not return!* If the natural body is to be raised, of what will it consist? You tell us it will consist of flesh, and of bones; and if it be the resurrection of the natural body, it must consist of blood also. But the apostle teaches that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." (1 Cor. xv. 30.) But if the natural body is to be raised, of what can the natural body consist if it be not natural flesh? If it contain not natural blood, how can it be the natural body that is to be raised? A steamship, consisting of wood and iron, is sunk in the midst of the Atlantic; and some one tells you that it shall be raised from its watery grave. Another and wiser man tells you that the wood shall not be raised, and the iron shall not be raised; and you ask, "Then how can the steamship be raised?" Applying the illustration, you tell us that the natural body is to be raised; but Paul tells us that the flesh shall not be raised, and the blood shall not be raised; then of what will the resuscitated natural body consist?

But again: You tell us that the very same body that is

sown, as you urge, in the earth, shall be raised. Paul tells us that that body shall not be raised—"That which thou sowest, thou sowest *not* that body that shall be." But if we sow not the body that shall be, how can we understand the resurrection of the natural body? The body that shall be must be something other than the natural body; it cannot possess natural flesh, it will not possess natural blood. But a natural body without natural flesh and natural blood is a contradiction in thought. So that the necessary logic of thought requires us to believe that it is not the resurrection of the natural, or physical body that is spoken of in the Scriptures.

The argument, however, grows stronger. Paul says distinctly it is not the *natural* body that is raised at all, it is the *spiritual* body that is raised. But if it is the spiritual body that is raised, what shall be the scene of its habitation? Not a spiritual body dwelling upon the natural plane: there would be another contradiction in thought. A spiritual body needs the spiritual plane of life upon which it may exist; and that spiritual plane of life can only be found in the spiritual world. Hence we must say with the Preacher, in Ecclesiastes xii. 7. "Then shall the dust return to the earth, and the spirit shall return to God who gave it." This is altogether in harmony with the idea of the Apostle that the natural body is not the body that shall be raised, "for flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption."

REVIEW OF SEEMINGLY OPPOSING TEXTS.

It is, however, urged, that though the foregoing argument may seem to be sufficiently strong to deserve our attention, it overlooks many passages which may be quoted on the other side. Let us glance at some of the favourite passages which are urged upon this other side of the question.

JOB XIX. 25—27.

We read the statement of Job:—"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." (Job. xix. 25—27.) Any one at all acquainted with the original of this statement will admit that a singular liberty has been taken with the passage, in the interpolation of words which have no right to be there. Of course, the translators of the passage have inserted in italic letters the words which they have interpolated; and you are aware that whenever such words in italics occur in our text, there is no equivalent expression for them in the Hebrew of the Old, or in the Greek of the New Testament. The words that have been interpolated in this passage are—"day," "worms," and "body." "*Day*" is not in the original; "*worms*" is not in the original; "*body*" is not in the original. How, then, shall we read it? Many interpreters have asserted, with a great show of reason, that the word interpreted "Redeemer" should be translated "Vindicator:"—"I know that my Vindicator liveth, and shall stand at the last, upon the earth; and though after my skin, this be destroyed, yet in my flesh shall I see God, whom I shall see for myself." To what then is Job referring? It is evident from the structure and plan of this poem that Job is referring to the vindication of his faith and trust, which he should see and realise in this natural life,—"*in the flesh.*" The argument of his interlocutors was—"Job, die! give up your faith! relinquish the effort; why should you struggle any more?" And the answer of Job continually is, "I will not die but live; I know that my Vindicator liveth

and that at the last, He shall stand upon the earth, and though after my skin—now eaten with ulcers, and scraped with a potsherd—this shall be destroyed”—the supposition is that the word “this,” after which there is a blank, referred to the part of his body immediately under his skin—“yet in my flesh shall I see God.” “In my flesh” is a phrase meaning “even in the body,” “before I die.” Though the ulcers should destroy more than his skin, the very texture of flesh and nerves, yet he believed that he should still live to see God. And to this conclusion we are driven by the statement in chap. xlii. 5., where Job says—“I have heard of Thee (God) by the hearing of the ear, but *now mine eye seeth Thee.*” - So we read—“God blessed the latter (or last) end of Job more than his beginning, for he had 14,000 sheep, and 6,000 camels, and 1,000 yoke of oxen,” and 1,000 “she-asses,” and so forth (xlii. 12—17). Here is the plan and purpose of the poem. He is asked to give up confidence and trust in God. He declares that he will not give up his trust and confidence in God; he knows that his Vindicator lives; that he shall see his Vindicator, or Redeemer, before he dies; and then the poem closes with the statement, “I have heard of Thee with the hearing of the ear, *and now mine eye seeth Thee.*” So forcible has this line of argument proved, that there is now no intelligent and educated controversialist, who would venture, in the presence of people competent to judge, to urge this passage as a proof of the resuscitation of the natural body.

ISAIAH XXVI. 19.

Another passage is sometimes quoted:—“Thy dead men shall live, together with my dead body shall they arise. Awake, and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.”

(Isaiah xxvi. 19). The Prophet is predicting the return of the Jews from their Babylonish captivity, and, like Ezekiel, in the vision of dry bones (chap. xxxvii.), he employs this vivid imagery. That he is not speaking of any general resuscitation of decayed material bodies is evident from the 14th verse—"They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made their memory to perish." Unless we believe that only the Jews shall be raised from the dead, the passage cannot be made to apply to the resurrection at all. The same argument applies to Ezekiel's vision of the Valley of dry bones.

DANIEL XII. 2.

Another passage is sometimes cited by the advocates of the resurrection of the natural body:—"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and contempt." (Dan. xii. 2) This passage, again, cannot refer to the "General Resurrection;" for it is limited in two ways, *firstly*, by the use of the word "many;" and *secondly*, to those alone who "*sleep in the dust of the earth.*" If only "many" shall rise, some shall not! If only those who "sleep in the dust of the earth" shall rise, those who have been drowned, burned, devoured, shall not. But if these shall not rise, what becomes of the resurrection of ALL?

JOHN V. 28.

We pass to another passage. It is said (John v. 28), "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation."

“Those who are in the graves shall come forth.” Does this mean those who are in literal and natural graves? This evidently is not the meaning of the passage; because those who are in the natural and material graves cannot hear the voice of the Son of God. It is certainly not the mere natural and decayed physical body that can hear the voice of the Son of God, or that hearing, can live. A further reason is that not all the bodies of the dead were ever put into graves; and those who had been put into their graves had long before been confounded with the dust. It must, therefore, be some other kind of grave to which the Lord refers. Only that which hears can be profited by hearing, and the decayed body cannot hear; the decayed bodies do not remain in the graves, and thousands of bodies were not placed in graves at all. What graves then does the Lord here refer to? If we read the 25th verse of the same chapter, we obtain an indication of what the Lord means:—“The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” The hour was not only coming but then was—“now is”—when the dead should hear and live; for as He had already said, “He that heareth My word and believeth in Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.” The previous condition of those who were then hearing His words was that of “death; the consequence of hearing His words and believing on Him that sent Him was the passage “from death unto life; and the hour in which they should thus have the opportunity of hearing His words *then was*: “The hour is coming and *now is*.” Still you say “the passage is not plain to us.” One reason of this obscurity is, perhaps, the following—all through the Word of God the resurrection of man is used as the appropriate and sublime symbol of the regeneration of man: in

every statement which you can find, either in the Epistles or the Gospels, there is this undercurrent of thought continually present—resurrection being the synonym, and equivalent of regeneration. Let us read about spiritual graves. In Luke (xi. 44), we read:—"Ye are as graves which appear not, and the men that walk over them are not aware of them." YE are the graves. Why? For the reason given in Matthew, "Woe unto you, Pharisees, for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness." (Matt. xxiii. 27). YE are the graves; and the coming out of this spiritual condition, represented by death and the grave, is the entrance into life. The means by which this coming out of the grave and entrance into life is effected, is by hearing and receiving the words of the Lord and believing on Him who sent Him. So in Psalm xxx. 3, "O Lord, Thou hast brought up my soul from the grave;" not his body from the rocky sepulchre into which it would be placed after death. "Thou hast brought up *my soul* from the grave;" the grave here being the synonym, the equivalent of that state or spiritual condition, which is only a state of "death."

Does it seem a novelty to you, as students of the Bible, to assert the two-fold meaning of "grave" and "death?" How then can you have ever read, or have meditated upon the wonderful statement in the Ephesians, ii. 1—8. The apostle thus writes: "You hath He quickened, who were dead in trespasses and sins." Writing to the church at Ephesus, he describes their condition prior to their conversion to the Lord Jesus, as a condition of death: "You were dead in trespasses and sins"; that was your state. Ye are not now dead in trespasses and sins, for ye are living unto God; and the means by which the change has been effected is the quickening by the power of the Lord:—"You hath

He quickened who once were dead in trespasses and sins." If it strikes you as a strange thing that "death" should thus be synonymous with a condition in which there is no spiritual life in the soul, how can you understand the glorious parable of the prodigal son, and the exulting cry of the Father over him, as he folded him to his breast: "This my son was *dead* and is *alive again*; was lost and is found." "Dead" not as to the actual condition of his body, but dead in trespasses and in sins; dead as to the real spiritual state in which he then was; and now "alive again," meaning that he had realised this resurrection of regeneration; he had come out of death and had entered into life. So again, it is only by keeping in view this Scriptural thought that you will be able to understand the frequent references to it in the Epistle to the Romans. Take the statement in chap. vi. 11:—"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus our Lord." "Dead unto sin," "alive unto God!" And so in the 13th verse—"Yield yourselves unto God as those that are alive from the dead;" reiterating in this place the same idea as he expresses to the Ephesians, that their condition prior to this resurrection of regeneration was a condition of spiritual death; their condition subsequent to this resurrection of regeneration was a condition of spiritual life. And the means by which they passed out of the state of spiritual death and entered into the state of spiritual life was this resurrection of regeneration. So in the 8th chap.—"To be carnally minded is death; but to be spiritually minded is life and peace." So in the 11th verse—"If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you;" still further referring to the spiritual quickening of the soul by the operation of the Spirit of

Christ ; thus still referring to the resurrection of regeneration, to be realised by men even while they continue to live in this world ; to that glorious change, the passing out of death into life, of which the Lord spoke in the passage just cited.

These thoughts will enable us to perceive the real meaning of those significant words of the Lord, "The hour is coming in which all that are in the graves shall hear His voice and shall come forth." The grave was not the grave of the body, but the grave of the soul ; coming forth to the resurrection of life was not the resuscitation of the mortal habitation in which their souls had dwelt for a little while in the world, but their resurrection into eternal life. The resurrection of damnation into which the evil should come was not the resurrection of the body, and the committing of that body into hell ; but the passing to condemnation, as did the rich man, who, being buried, in hell lifted up his eyes, being in torments.

These words further contain a reference to a most important truth, which the Christian Church has strangely overlooked :—the judgment effected by the Lord on the spirits of men in the world of spirits, by which the good were raised into heaven, and the wicked were dismissed into hell. The "graves" were the state of all such spirits in the "lower earth," the "sides of the pit," from which the Psalmist prayed to be delivered ; the dwellers there were "the prisoners of hope" who were to be visited, the "blind that have eyes," the deaf that have ears. Forth from these seeming graves in the lower earth the spirits came at the voice of Jesus, those who had done good to "the resurrection of life," exaltation unto heaven ; those who had done evil "to the resurrection of damnation," banishment from the presence of God, in hell. In both applications the words of the Lord

are true : in neither sense do they contain a promise for the resurrection of decayed natural bodies.

THE RESURRECTION OF JESUS.

The resurrection of Christ, supplies, however, the great argument for the resurrection of the natural body. We are desirous to meet it both fairly and fully. It is urged :—
“Inasmuch as the body of Jesus Christ was certainly raised, and as His resurrection was the example of our resurrection ; in like manner our bodies shall be raised from the dead.”
This proposition is based, we think, upon a serious fallacy—that Jesus Christ's body is in any sense to be regarded as the pattern or example of our bodies. Let us remember the immense difference there was in His body, according to the testimony of the Evangelists. In the first place, Jesus had a divine body, for God was His Father ; a body which, while He was upon the earth, could walk upon the water ; could on two occasions be rendered invisible to the eyes of the people ; could be transfigured before His three disciples, so that the glory which dwelt within might shine through the environment of the flesh. It is said of Jesus, and of Jesus alone, that “Thou shalt not leave His soul in hades, nor suffer Thy Holy One to see corruption.” Jesus had no human father ; He was “the only begotten Son of God.” If we believe at all in the statements of the Evangelists we must believe in this, the very foundation of the existence of Christ, which alone renders possible all the rest of His great work. So then the incarnation of God in Christ furnishes no parallel for the birth of man ; and the resurrection of the body of Christ furnishes again no parallel for the resurrection of the body of man.

There are three kinds of substances. We can understand what is meant by natural substance ; we can have an idea of

what is meant by spiritual substance ; we are also able to see that there must be a Divine substance. We can see that Jesus Christ was not naturally substantial ; that Jesus Christ was not merely spiritually substantial, but that Jesus Christ must have been and was Divinely substantial. Thus there is placed between the nature and constitution of Christ's resurrection and body and the nature and constitution of our bodies and resurrection, an immense gulf of difference. The statement of the Apostle John may be urged : "Beloved," said he, "now are we the sons of God, and it doth not yet appear what we shall be ; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." (1 John iii. 2.) You ask, "Does not this statement of the apostle lead necessarily to the inference that we shall be like Him, just as He is ?" We reply, What do you mean ? How far do you wish to go in this parallelism which you seek to draw between Jesus as ¹He is, and yourself as you will be ? Do you say that the parallelism will extend to substance ? We answer, that cannot be : His substance is Divine. Do you mean that the parallelism will extend to glory ? We answer, that cannot be : He hath "ascended above all heavens," in order that "He might fill all things." At best it can only mean that the parallel between Christ and ourselves shall be, not a parallelism in substance, not a parallelism in glory, but a parallelism in quality and character. To this conclusion we are led at once if we read the next verse of the same chapter ;—"And every man that hath this hope in him purifieth himself, even as He (Christ) is pure ;" the cherishing of a hope to see Jesus as He is must lead him who hopes to strive to become pure, even as Christ was pure. This shows that the parallelism is in spiritual purity : like Him in holiness, like Him in obedience, like Him in purity, like Him because deriving our life from Him ; He in us, and we in Him.

But it is further evident that this parallelism of character and quality is one that truly can only exist in the soul, and not in the body. We do not need the body in order that the soul may be holy and pure. The spirits of just men made perfect were pure, truly Christ-like, and yet their bodies were not raised from the dead. The apostle is not speaking of the mere external condition of the sanctified as to substance, but as to spiritual quality and character. Otherwise there is no pertinence in his argument—"we shall be like Him, *for* we shall see Him as He is." The key to the passage is to be found in, "Blessed are the pure in heart, for they shall *see God*." Those who had "washed their robes and made them white in the blood of the Lamb" were thus pure, and they thus saw God, notwithstanding that their natural bodies had certainly not been raised. The "likeness" of which the apostle treats is a moral likeness, and the seeing Christ "as He is" is the accordant result. Else none could enjoy the beatific vision until their natural bodies were raised—a notion all Christians will reject. Hence the whole chapter is a protest against sin, and an exhortation to holiness; serving mightily to induce men to become holy; for "without holiness no man can see God."

CHRIST THE FIRST-FRUITS.

It is again urged that Paul declares Christ to be the "first-fruits," therefore His resurrection is at once a pledge and an example of the resurrection of others. The passage is as follows:—"Christ is risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in His own order: Christ the first-fruits, afterwards they that are Christ's at His coming." (1 Cor. xv. 20, 23.)

It is remarkable that throughout the whole of this chapter, the Apostle *never once speaks of the resurrection of the wicked*. He treats of the resurrection of the righteous alone, of "them that are Christ's." The reason is that he never separates in his thoughts the idea of resurrection and regeneration; that what he says of resurrection can only apply to the regenerate. Hence the death that came by Adam and the resurrection which came by Christ are placed in contrast. But the death which came by Adam was *spiritual* death. It could not be to the death of the body that the words refer—"In the day thou eatest thereof thou shalt surely die;" seeing that we read that Adam's body long survived his transgression. But the resurrection which came by Christ was the resurrection of regeneration, the God-appointed remedy of spiritual death. Hence the limitation of resurrection to "them that are Christ's;" they alone are the "made-alive" in Christ.

If the Apostle had meant what some think he meant, a great difficulty would confront us,—What does he mean by "Them that slept?" Does he mean that until Christ had risen, none of the ancients had risen? But the Old Testament tells us of several who were raised from the dead. Does he mean that none had risen with their bodies to heaven? Yet those who will so affirm, at the same time believe that both Enoch and Elijah ascended to heaven with their bodies. Does he mean that all save Christ were still sleeping? This would contradict the Lord's own declaration that "the dead are raised"—were then being raised, were being raised indeed at the time of Moses, and ever since. The Lord's words proved that the dead had been, and were being raised, and they therefore show that whatever the phrase, "Christ the first-fruits," signifies, it cannot mean that He was the *first in time*. If it does mean this, the

Apostle contradicts the Saviour, and the confusion is hopeless.

The word *Aparche*, translated "first-fruits," literally means *from the beginning*; another form of the same root, *archegos*, literally *he who precedes another, as leader*, is used (Heb. xii 2) in calling Jesus "the *Author* (and Finisher) of our faith;" the Lord employs the same root in "I am Alpha and Omega, the *beginning* (*arche*) and the end, the first and the last." (Rev. xxii. 13.) "These things saith the Amen, the faithful and true witness, the *beginning* (*arche*) of the creation of God." (Rev. iii. 14.) The term doubtless signifies precedence; but precedence is of two kinds—precedence in *time*, and precedence in *dignity*. We have shown that Christ could not have been the *Aparche* in the precedence of time: He is the *Aparche* in the precedence of dignity. But the term signifies more than mere precedence, it denotes *authorship* as an *origin* or *source*. In this high sense Christ is indeed the *Aparche*, the Author, the origin of resurrection, as He is the Author, the origin of our faith. The thought becomes emphasised when we observe the force of the context:—"every man in his own *order*." The word translated *order* is *tagma*, signifying *rank*, succession in *dignity* or *excellence* rather than succession in *time*. Thus the Apostle really tells us that the resurrection of man is not to be of the same order, dignity, excellence, with that of Christ: He, the *Aparche*, first in order, dignity, excellence; afterward every man in his own rank, or order of dignity and excellence. In order to enable the Divine-Man to communicate with the natural world, and impart His spirit unto all in every state, Christ rose with His whole body complete. When man, however, passes away from the natural world, he has done with it; a natural body is no longer necessary to him: his hope, and his des-

tiny, if good, is to be "eternal in the heavens." Hence in regard to even His resurrection-body, as in regard to all else, Jesus is the FIRST *and* the LAST, the only begotten, the only one who did not see corruption, and the only one raised as to the body; surpassing all in dignity and completeness, and in this sense the First-fruits—the *Aparche*—of them that slept.

MATTHEW XXVII. 52, 53.

There are some, however, who rely on the statement of the Evangelist to confirm their ideas of Jesus being the "first-fruits," in the low sense in which they regard the subject: after the death of Christ, "the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." (Matt. xxvii. 52, 53.) Several difficulties stand in the way of believing that this was a transaction which occurred in the natural world. Who were those favoured ones who had not to wait till the "general resurrection at the last day?" Certainly David, the man after God's own heart, was not among them; "the Patriarch David is both dead and buried, and his sepulchre is with us unto this day," said Peter, on the day of Pentecost. (Acts ii. 29). What "*holy city*" is here referred to? Certainly not Jerusalem, which the Apostle characterises as "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." (Rev. xi. 8). No record exists of those "risen saints" having appeared unto any one in the flesh, *i. e.* in the natural world. The passage narrates a circumstance which took place in the spiritual world, a consequence of the "judgment" which the Lord effected therein; by which the evil were sent to their "own place," and the good, the *holy*, the "saints," were

raised into the "holy city," the heavenly Jerusalem, to go no more out thence. The "graves" were in the "lower earth" of the spiritual world ; from which, the *spiritual* bodies of the "saints" were raised into heavenly glory. Such a judgment, passed on "the *souls* of them that were beheaded for the witness of Jesus, and the Word of God," John saw and describes in Revelation xx. The events were real ; but they occurred in the spiritual and not the natural world : they concerned the spiritual bodies and not the natural bodies of those who had passed behind the veil, and whose material frames had mouldered to dust, mingled with other elementary substances, and had been over and over again compounded into the bodies of vegetables, animals, and other human beings.

"OUR VILE BODY."

It is again urged that Paul asserts (Phil. iii. 21), that Christ "shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." It is contended that the "vile body" means our natural material frame, and that the "change" is to be wrought upon that. The question turns upon the meaning of the "vile body." Does the Apostle thus speak of our natural bodies? We answer, No ! He is speaking of the *body of vileness*, elsewhere spoken of as *the body of sin, the old man* with his works, which is to be put off, the *body of this death* from which Paul prayed to be delivered—"O, wretched man that I am ! Who shall deliver me from the body of this death ?" (Rom. vii. 24.) It is not to the natural body in all its perfection of symmetry and of use that the Apostle refers ; but to the body of sin, the old will, and all its inclinations and predispositions to sin. This is to be

changed: it is Christ alone who can change it: He can effect this change "according to the working whereby He is able even to subdue all things to Himself;" that it may be fashioned like unto His glorious body. Hence this chapter teaches, not the notion of a resuscitation of the natural body, but the moral and spiritual resurrection into the likeness of Christ. Only in this way can the previous verses be understood: the Apostle counts all things but as dross "that I may win Christ and be found in Him . . . that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death: *if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect.*" This resurrection in Christ is what the Apostle is anxious about; he speaks of it as attainable even in this life; he regards it as equivalent to being "perfect;" though he says, "I follow after that I may apprehend that for which also I am apprehended of Christ Jesus. *I count not myself to have apprehended;* but this one thing I do,—forgetting those things which are behind, and reaching forth unto those things which are before, *I press toward the mark for the prize of the high calling of God in Christ Jesus.*" (Verses 7—14.) This prize is certainly more than the resuscitation of the natural body. The resurrection of perfection is a moral, a spiritual resurrection. The "vile body" that is to be transformed into the image of Christ, by having fellowship with His sufferings, and being made conformable to His death, that it might know Him and the power of His resurrection, cannot be the material frame.

It is of this body of vileness that the Apostle treats in another place (Colossians ii. 11—13), where, speaking of Christ, he says, "In whom also ye are circumcised with the

circumcision made without hands *in putting off the body of the sins of the flesh* by the circumcision of Christ. . . . And you *being dead in your sins* and the uncircumcision of your flesh *hath He* [God] *quickened* together with Him [Christ]; having forgiven you all trespasses." This is the "vile body" that needs to be changed. So also in Col. iii. 8—10, "Now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off *the old man with his deeds*; and have put on the new man which is *renewed in knowledge after the image of Him* that created him." It is the new man formed within which is to be created in the "image" of God, "fashioned like unto Christ's glorious body, according to the working by which He is able even to subdue all things to Himself." The resurrection is that of regeneration: in the Apostle's thought the two ideas are never separated. He had not dared to have uttered a calumny against God's masterpiece of the physical creation, man's material frame; he was thinking of spiritual things, contemplating the depravities of man's moral condition, and the glorious transformation of man into becoming once more a spiritual image of God, by his being conformed and fashioned into the likeness of Christ. The Collossian Christians had been "quickened" with this divine life, had been circumcised with this circumcision without hands, they had begun spiritually to live; not yet "perfect," not yet having fully attained unto "the resurrection;" they, like their Philippian brethren, were to press toward the mark for the prize of the high calling of God in Christ Jesus. The Apostle has a far grander subject in hand than the resuscitation of any decayed material bodies, his great theme, all through his epistles, of the resurrection into incorruption, spiritual glory, and eternal life; the sub-

jugation of sin in us, the overthrow of the power of the enemy in us, that we might become new creatures in Jesus Christ our Lord.

CONCLUSION.

We have thus endeavoured to meet fairly the objections based on the chief passages of Scripture which are usually quoted by advocates of the resuscitation of the material body. The Bible lends no countenance to the theory. The passages ordinarily cited teach a far more important and glorious doctrine—the resurrection of regeneration.

There is, however, one practical consequence growing out of the view which we have thus sought to lay before you, that is eminently worthy of attention. If the view be true that the hope of the Christian is the resurrection of the man, and not the resuscitation of the body, judgment will be immediate, and judgment will be certain. There shall be no long lapse between death and resurrection ; no long period of waiting between death and judgment. Blessed are those who in this life have realised the resurrection of regeneration, for unto them, according to the statements of the apostle, death is gain. For them Christ hath abolished death. According to the statements of the Saviour, they have passed from death unto life, and he that liveth and believeth on Him shall never die. To them death comes only as the last manifestation of a merciful Providence in the flesh. For, after all, to the man who has realised the resurrection of regeneration in this world, what does death do? Death sees the man's powers growing benumbed because of the softening or ossification of the substance of the brain ; Death sees the man's sight becoming more and more dim, because of the inability of the humours of the eye to remain longer the servants of the seeing soul ; Death sees the power of the

man's body waxing fainter and fainter, the body being unable longer to continue the servant of the listening spirit; Death finds the man crippled with the bondage of old age; and he rends away the fetters with which the man is bound! Death sees the soul surrounded, as it were, like a glorious building, with the scaffold which was necessary for its erection into a form of beauty and a joy for ever; and he comes and tears the scaffold down! Death sees the man's soul, a glorious and flaming light surrounded by the ground-glass globe of this mortal house, this habitation of aches and pains, and he shatters the globe in order that the freed spirit may shine in the brightness and the beauty, the glory and the power of its eternal habitation in the world that is to come. So that to the man who has realised the resurrection of regeneration, Death is a blessing and a boon; a white-wanded warden, flinging wide open the gates of the eternal kingdom to the approach of the soul, stepping from the threshold of this mortal life into the boundless corridors of eternity. Seeing then, that Death is but a messenger of mercy to the soul that is prepared, well may such a soul exclaim, "O Death, where is thy sting? O grave, where is thy victory?" Jesus hath abolished death, and brought life and immortality to light by the Gospel!

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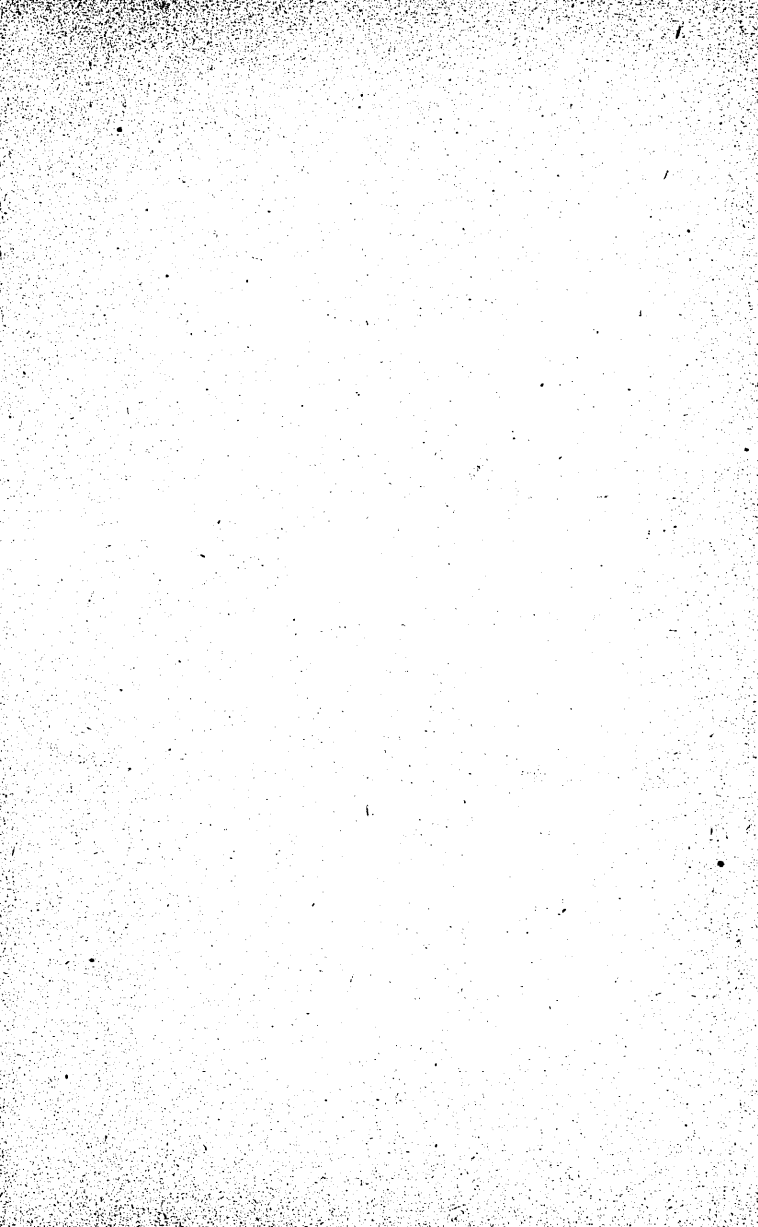
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